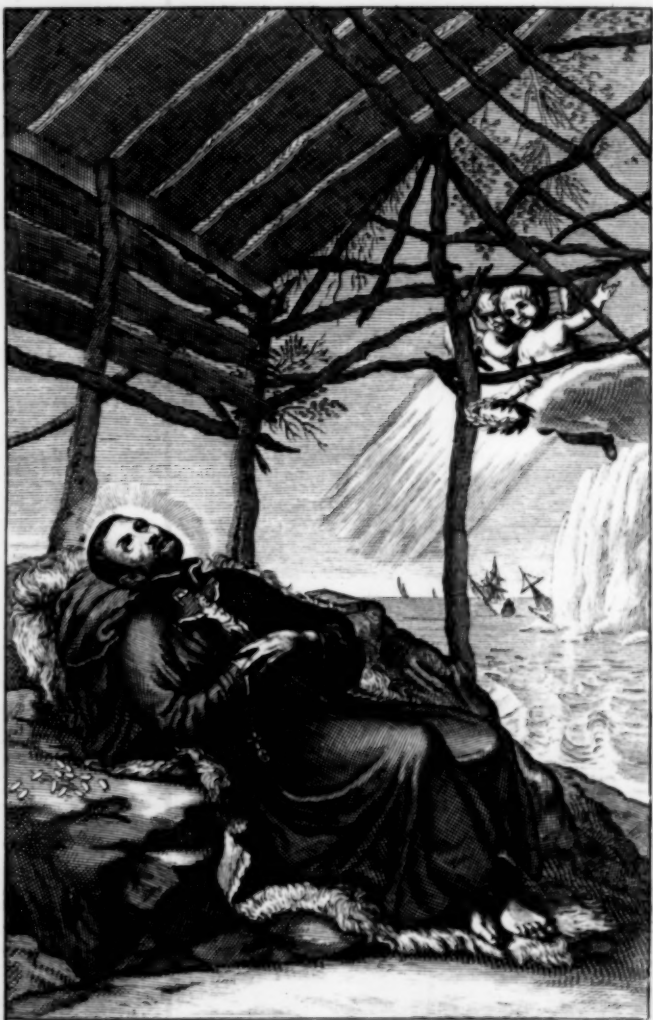


S. P. FRANCISCI XAVERII SOCIETATIS IESV INDIARVM APOSTOLI. O

Ab omnibus deserti et in tugurio morientis iuxta prototypum G. A. missum vera effigies

M. Burghers fecit



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Ab omnibus deserti et in lugurio morientis iuxta prototypum G. A. missum vera effigies

M. Burghers fecit

THE
L I F E
OF V.4.61.
St. FRANCIS XAVIER,
OF THE
S O C I E T Y
OF
J E S U S,
Apostle of the INDIES,
and of JAPAN.

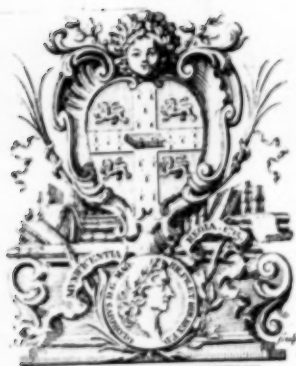
Written in *French* by Father *Dominick Bohours*, of the same Society.

Translated into *English*
By Mr. D R Y D E N.

L O N D O N,

Printed for *Jacob Tonson*, at the *Judges-Head*
in *Chancery-lane*, MDCLXXXVIII.

092205



TO THE
QUEEN.

MADAM,

THE Reverend Authour of this Life in his Dedication to his most Christian Majesty, affirms, that *France* was owing for him to the intercession of *St. Francis Xavier*. That *Ann* of *Austria*, his Mother, after twenty years of barrenness, had recourse to Heaven by her fervent Prayers, to draw down that blessing, and address'd her devotions in a particular manner, to this holy Apostle of the *Indies*. I know not,

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The Dedication.

Madam, whether I may presume to tell the World, that your *MAJESTY* has chosen this great Saint for one of your Coelestial Patrons, tho' I am sure you will never be asham'd of owning so glorious an Intercessor; not even in a Countrey, where the Doctrine of the holy Church is question'd, and those religious Addresses ridicul'd. Your *MAJESTY*, I doubt not, has the inward satisfaction of knowing, that such pious Prayers have not been unprofitable to you, and the Nation may one day come to understand, how happy it will be for them to have a Son of Prayers ruling over them. Not that we are wholly to depend on this particular Blessing, as a thing of certainty, though we hope, and pray for its continuance. The ways of Divine Providence are
incompre-

The Dedication.

incomprehensible, and we know not in what times, or by what methods, God will restore his Church in *England*, or what farther tryals and afflictions we are yet to undergo. Onely this we know, that if a Religion be of God, it can never fail, but the acceptable time we must patiently expect, and endeavour by our lives not to undeserve. I am sure if we take the example of our Sovereigns, we shall place our confidence in God alone: we shall be assiduous in our devotions, moderate in our expectations, humble in our carriage, and forgiving of our Enemies. All other Panegyricks I purposely omit; but those of Christianity are such, that neither your *MAJESTY*, nor my Royal *MASTER* need be asham'd of them, because their commemoration is instructive to your Subjects,

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The Dedication.

jects. We may be allow'd, *Madam*, to praise Almighty God for making us happy by your means, without suspicion of flattery; and the meanest Subject has the privilege of joyning his thanksgiving with his *Sovereigns*, where his happiness is equally concern'd. May it not be permitted me to add, that to be remember'd, and celebrated in after Ages, as the chosen Vessel, by which it has pleas'd the Almighty goodness to transmit so great a blessing to these Nations, is a secret satisfaction, which is not forbidden you to take; the blessings of your People are a prelibation of the Joys in Heaven, and a lawful ambition here on earth.

Your *MAJESTY* is authoris'd by the greatest example of a Mother, to rejoyce in a promis'd

The Dedication.

mis'd Son. The Blessed Virgin was not without as great a proportion of joy, as Humanity could bear, when she answer'd the Salutation of the Angel in expressions, which seem'd to unite the contradicting terms of calmness, and of transport. *Be it to thy Hand-Maid, according to thy word.*

'Tis difficult for me to leave this Subject, but more difficult to pursue it as I ought; neither must I presume to detain your *MAJESTY* by a long Address. The Life of Saint *Francis Xavier*, after it had been written by several Authours in the *Spanish* and *Portuguese*, and by the Famous *Padre Bartoli* in the *Italian* tongue, came out at length in *French*, by the celebrated Pen of Father *Bohours*, from whom I have Translated it, and humbly crave leave to
Dedicate

The Dedication:

Dedicate it to Your Patronage. I question not but it will undergo the censure of those men, who teach the People that Miracles are ceas'd. Yet there are, I presume, a sober party of the Protestants, and even of the most learn'd among them, who being convinc'd by the concurring testimonies of the last Age, by the suffrages of whole Nations in the *Indies*, and *Japan*, and by the severe scrutinies that were made before the Act of Canonization, will not dispute the truth of most matters of Fact as they are here related; nay, some may be Ingenuous enough to own freely that to propagate the Faith amongst Infidels and Heathens, such miraculous operations are as necessary now in those benighted Regions, as when the Christian Doctrine was first planted by our Blessed Saviour and his Apostles. The

The Dedecation.

The honourable Testimonies which are cited by my Author, just before the conclusion of his Work, and one of them in particular from a learn'd Divine of the Church of *England*, though they flur over the mention of his Miracles, in obscure and general terms, yet are full of Veneration for his Person. Farther than this I think it needless to prepossess a Reader; let him judge sincerely, according to the Merits of the Cause, and the Sanctity of his Life, of whom such wonders are related, and attested with such Clouds of Witnesses: For an impartial man cannot but of himself consider the Honour of God in the publication of his Gospel, the Salvation of Souls, and the Conversion of Kingdoms, which follow'd from those Miracles; the effects

The Dedication.

effects of which remain in many of them to this day.

But that it is not lawful for me to trespass so far on the Patience of Your Majesty, I shou'd rather enlarge on a particular Reflection, which I made in my Translation of this Book, namely, That the Instructions of the Saint, which are copied from his own Writings, are so admirably useful, so holy, and so wonderfully efficacious, that they seem to be little less than the product of an immediate Inspiration. So much excellent matter is crowded into so small a compass, that almost every Paragraph contains the value of a Sermon. The nourishment is so strong, that it requires but little to be taken at a time. Where he exhorts, there is not an expression, but what is glowing with the love of
of

The Dedication.

of God; where he directs a Missioner, or gives Instructions to a Substitute, We can scarcely have a less Idea than of a Saint *Paul*, advising a *Timothy* or a *Titus*. Where he writes into *Europe*, he inspires his Ardour into Sovereign Princes, and seems with the Spirit of his Devotion, even to burn his Collegues at the distance of the *Indies*.

But, Madam, I consider that nothing I can say, is worthy to detain You longer from the perusal of this Book, in which all things are excellent, excepting only the meanness of my performance in the Translation. Such as it is, be pleas'd with Your in-born goodness to accept it, with the offer of my unworthy Prayers for the lasting happiness of my Gracious Sovereign, for Your
own

The Dedication.

own Life and Prosperity, together with the Preservation of the Son of Prayers, and the farther encrease of the Royal Family; All which Blessings are continually implor'd from Heaven, by,

M A D A M;

Your Majesties most Humble, and

most Obedient Subject and Servant,

John Dryden.

T H E

THE
Author's Advertisement
TO THE
READER.

HAVING already presented you with the *Life of St. Ignatius*, I thought my self oblig'd to give you that of *St. Francis Xavier*. For besides that it was just that the Son shou'd attend the Father, it seem'd to me, that these two Saints being concern'd so much together, the *History of the Apostle of India and Japan*, wou'd give you a clearer knowledge of him who was Founder of the *Jesuites*. I may add likewise, that many considerable persons, and particularly, of the Court, have testify'd so great a desire to see a compleat *History of St. Xavier* in our Language, that I thought my labour wou'd not be unacceptable to them; and that in satisfying my own private Devotion,

The Author's Advertisement

on, I might at the same time content the Curiosity of others.

The Writings out of which I have drawn this Work, have furnish'd me with all I cou'd desire for the perfection of it in what regards the Truth, and the Ornaments of this History: For without speaking of Turselline and Orlandino, I have diligently read Lucena and Bartoli; the first of which wrote in Portuguese with this Title, The History of the Life of Father Francis Xavier, and of what was done in the Indies by the Religious of the Society of Jesus. He informs us, That he had in his Hands, the Authentick Copies of the Informations which were made by order of John the Third, King of Portugal, concerning the Actions of the Blessed Father Xavier, and the Originals of many Letters, written from the Indies on that Subject, which are to this day deposited in the Archives of the University of Coimbra. As for Bartoli, who is so famous by his Writings, and who is accounted amongst the best of the Italian Authors, he has extracted from the Archives of the Casa Professa at Rome, and from the Acts of the Canonization, what he relates of our Saint in the first part of the History of the Society, intituled, Asia.

Though

to the Reader.

Though these two Historians have in some sort collected all that can be said concerning St. Francis Xavier, I omitted not to take a view of what others have written on that Subject; and chiefly the Book of Nieremberg, which bears for Title Claros Varones, or Illustrious Men, the History of India, by Masseus, and that of Jarrio; the Church History of Japan, by Solia, the Castilian History of the Missions, which the Fathers of the Society have made to the East-Indies, and the Kingdoms of China and Japan, Compos'd by Lewis de Gusman; and lastly, The Portuguese History of the Travels of Ferdinand Mendez Pinto.

But seeing St. Francis Xavier himself has written some parts of those Accidents which have befallen him in India and Japan, I have faithfully copied his Letters, and from thence have drawn those particulars which have much conduc'd to my Information, and clearing of the Truth. These Letters have also furnish'd me with materials to make the Narration appear more lively and moving, when you hear the Saint himself speaking in his proper words, and mixing his own Thoughts and Reflections with his Actions. I had almost finish'd this my work, when I receiv'd from Spain and Italy, two other

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lives

The Author's Advertisement

lives of St. Francis Xavier, which before that time I had not seen : The one very new, which was written in Italian by Father Joseph Massei, the other more ancient, written in Spanish by Father Francis Garcia. I found nothing in those two Books, which I had not observ'd in others ; but read them with great pleasure, as being most exactly and elegantly written, each in their several Tongue.

For what remains, amongst all those Historians which I have cited, there is only the Author of the new Italian Life, who has not follow'd the common error, in relation to the Age of St. Francis Xavier : For the rest of them not precisely knowing the year and day of his Birth, have made him ten years elder than he was ; placing his Nativity about the time when the passage to the East-Indies was discover'd by Vasco de Gama.

But Father Massei has taken his measures in that particular, from Father Poussines, that judicious person, to whom we are owing for the new Letters of St. Xavier, and who has compos'd a Dissertation in Latin, touching the year of our Apostles Birth.

He produces, in the said Treatise, a Latin Paper, written in all appearance, in the year 1585, and found in the Records

to the Reader.

records of the house of Don Juan Antonio, Count of Xavier. That Paper wherein is treated of the Ancestours and Birth of the Saint, and which very probably, as Poussines judges, is the minute of a Letter sent to Rome, where Doctor Navarra then resided, to whom it refers you, that Paper I say, has these words in it. Non scitur certò Annus quo Natus est P. Franciscus Xaverius. Vulgo tamen invaluit, à quibusdam natum eum dici anno Millesimo quadragintesimo nonagesimo-sexto: which is to say, the year is not certainly known, in which Father Francis Xavier was Born; but 'tis generally held, that some have reported he was born in the year 1496.

But it is to be observed, That these words, Non scitur certò Annus quo Natus est P. Franciscus Xaverius, are dash'd out with the stroke of a Pen. There is also a line drawn over these other words, Natum eum dici millesimo, quadragintesimo, nonagesimo-sexto: and this is written over head. Natus est P. Franciscus Xaverius Anno Millesimo quingentesimo sexto. Father Francis Xavier was Born in the year one thousand five hundred and six. There is also written in the Margin, Natus est die 7. Aprilis,

The Author's Advertisement

anni 1506. He was Born on the 7th. of April, 1506.

That which renders this Testimony more authentick, is, that at the bottom of the Letter, these words in Spanish are written by the same hand, which corrected those two passages of which I spoke. Hallo se la razon del tiempo que el S. P. Francisco Xavier nació, en un libro manual de Su hermano el Capitan Juan de Azpilcueta : la qual Sacò de un libro, de Su padre Don Juan Jasso. (videlicet) The time when the Blessed Father Francis Xavier was Born, is found in the Journal of his Brother Don Juan de Azpilcueta, who extracted it from the Journal or Manual of his Father Don Juan Jasso 'Tis on this foundation, that before I had read the Life, written by Father Massei, I had already clos'd with the Opinion of Father Poussines.

*As to the precise day of the Father's death, I have follow'd the common opinion, which I take to be the most probable, in conformity to the Bull of his Canonization. For the Historians who have mention'd it, agree not with each other, on what day he dy'd. 'Tis said in Herberts Travels to the Indies and Persia, translated out of the English, St. Francis Xavier the Je-
suite*

to the Reader.

suite of Navarre, dyed the fourth of December, 1552. Ferdinand Mendez Pinto, the Portuguese affirms that he dyed at Midnight, on Saturday the second of December, the same year. A Manuscript Letter, pretended to be written by Anthony de Sainte Foy, Companion to Xavier for the Voyage of China, (the truth of which I suspect) relates that the Saint dyed on a Sunday night, at two of the Clock, on the second of December, 1552. Now 'tis most certain, that in the year 1552, the second of December fell on a Friday. So, that it is a manifest mistake to say, that St. Xavier dyed that year either on Saturday or Sunday the second of December.

I shou'd apprehend, lest a Life so extraordinary as this, might somewhat shock the profaner sort of men, if the reputation of St. Francis Xavier were not well establish'd in the World; and that the wonderful things he did, had not all the marks of true Miracles, as the Authour who made the Collection of them has well observ'd. The Mission of the Saint, gives them an authority, even in our first conceptions of them: for being sent from God for the conversion of Infidels, it was necessary that the Faith shou'd be planted in the East, by the same means, as it had been through all

The Author's Advertisement

the World, in the beginning of the Church.

Besides which, never any Miracles have been examin'd with greater care, or more judicially than these. They were not Miracles wrought in private, and which we are onely to believe, on the attestation of two or three interess'd persons, such who might have been surpris'd into an opinion of them: they were ordinarily publick matters of fact, avow'd by a whole City or Kingdom, and which had for Witnesses the body of a Nation, for the most part Heathen, or Mahometan. Many of these Miracles have been of long continuance; and it was an easie matter for such who were incredulous, to satisfie their doubts concerning them. All of them have been attended by such consequences as have confirm'd their truth beyond dispute: such, as were the Conversions of Kingdoms, and of Kings, who were the greatest Enemies to Christianity; the wonderful ardency of those new Christians, and the heroical constancy of their Martyrs. But after all, nothing can give a greater confirmation of the Saint's Miracles, than his Saint-like Life; which was even more wonderful, than the Miracles themselves. It was in a manner of necessity, that a man of so holy a conversation, shou'd work those things, which other men cou'd not perform; and that resigning himself

to the Reader.

*himself to God, with an entire confidence
and trust, in the most dangerous occasions,
God shou'd consign over to him, some part
of his Omnipotence, for the benefit of
Souls.*

THE

THE
LIFE
OF
St. FRANCIS XAVIER.

BOOK I.

I Have undertaken to write the Life of a Saint, who has renew'd in the last Age, the greatest Wonders which were wrought in the Infancy of the Church; and who was himself a living proof of Christianity. There will be seen in the Actions of one single Man, a New World converted by the power of his Preaching, and by that of his Miracles: Idolatrous Kings with their Dominions, reduc'd under the Obedience of the Gospel; the Faith flourishing in the very midst of *Barbarism*; and the

B Authority

Authority of the *Roman Church*, acknowledg'd by Nations the most remote, who were utterly unacquainted with Ancient *Rome*.

His Birth.

This Apostolical Man, of whom I speak, is *St. Francis Xavier*, of the Society of *Jesus*, and one of the first Disciples of *St. Ignatius Loyola*. He was of *Navarre*, and according to the Testimony of Cardinal *Antonio Zapata*, who examin'd his Nobility from undoubted Records, he deriv'd his Pedigree from the Kings of *Navarre*.

His Father was *Don Juan de Jasso*, a Lord of great merit, well conversant in the management of Affairs, and who held one of the first places in the Council of State, under the Reign of King *John the Third*.

The name of his Mother was *Mary Azpilcueta Xavier*, Heiress to two of the most Illustrious Families in that Kingdom, for the chief of her House, *Don Martin Azpilcueta*, less famous by the great Actions of his Ancestors, than by his own Vertue, married *Juana Xavier*, the only Daughter and remaining hope of her Family. He had by her, no other Child, but this *Mary* of whom we spoke, one of the most accomplish'd persons of her time.

This

This Virgin equally beautiful and prudent, being married to *Don Jasso*, became the Mother of many Children; the youngest of whom was *Francis*, the same whose Life I write. He was born in the Castle of *Xavier*, on the seventh of *April*, in the year 1506. That Castle scituate at the foot of the *Pyrenean Mountains*, seven or eight Leagues distant from *Pampeluna*, had appertain'd to his Mother's House for about two hundred and fifty years. His Progenitors on her side having obtain'd it in gift from King *Thibald*, the first of that name, in recompence of those signal services which they had perform'd for the Crown. 'Tis from thence they took the name of *Xavier*, in lieu of *Asnarez*, which was the former name of their Family.

This Surname was conferr'd on *Francis*, as also on some of the rest of his Brothers, lest so glorious a name, now remaining in one onely Woman, shou'd be totally extinguish'd with her.

That Providence which had selected *Francis* for the Conversion of such multitudes of People, indued him with all the Natural Qualities which are requisite to the Function of an Apostle. He was of a strong habit of Body, his Complexion lively and vigorous, his Genius

His natural Endowments, and first Studies.

sublime, and capable of the greatest designs, his Heart fearless, agreeable in his Behaviour, but above all, he was of a gay, complying, and winning Humour: This notwithstanding, he had a most extreme aversion for all manner of immodesty, and a vast inclination for his Studies.

His Parents, who liv'd a most Christian Life, inspir'd him with the fear of God from his Infancy, and took a particular care of his Education. He was no sooner arriv'd to an age capable of Instruction, than instead of embracing the Profession of Arms, after the example of his Brothers, he turn'd himself, of his own motion, on the side of Learning; and, as he had a quick Conception, a happy Memory, and a penetrating Mind, he advanc'd wonderfully in few years.

Having gain'd a sufficient knowledge in the Latin Tongue, and discover'd a great propensity to Learning, he was sent to the University of *Paris*, the most celebrated of all *Europe*, and to which the Gentlemen of *Spain*, *Italy* and *Germany* resorted for their Studies.

He came to *Paris* in the eighteenth year of his age, and fell immediately on the study of *Philosophy*. 'Tis scarcely credible with how much ardour he surmounted

mounted the first difficulties of Logick. Whatsoever his Inclinations were towards a knowledge so crabbed and so subtle, he tugg'd at it with incessant pains, to be at the head of all his fellow Students ; and perhaps never any Scholar besides himself cou'd join together so much ease and so much labour.

Xavier minded nothing more, than how to become an excellent *Philosopher*, when his Father, who had a numerous Family of Children, and who was one of those Men of Quality, whose Fortunes are not equal to their Birth, was thinking to remove him from his Studies, after having allow'd him a competent maintenance for a year or two. He communicated these his thoughts to *Magdalen Jasso* his Daughter, Abbess of the Convent of *St. Clare de Gandia*, famous for the austerity of its Rule, and establish'd by some holy *Frenchwomen* of that Order, whom the calamities of War had forc'd to forsake their Native Country, and to seek a Sanctuary in the Kingdom of *Valencia*.

Magdalen, in her younger days, had been Maid of Honour, and Favourite to the Catholick Queen *Isabella*. The love of Solitude, and of the Cross had caus'd her to forsake the Court of *Arragon*, and

quit for ever, the pleasures of this World. Having chosen the most reform'd Monastery of *Spain* for the place of her retreat, she apply'd her self with fervour to the exercises of Penitence and Prayer; and became even from her noviciate, a perfect pattern of Religious Perfection.

During the course of her life, she had great Communications with God; and one day, he gave her to understand, that she shou'd dye a sweet and easie death: But on the contrary, one of her Nuns was preordain'd to dye in strange torments. The intention of God was not thereby to reveal to the Abbess, what was really to happen, but rather to give her an opportunity of exercising an heroic act of Charity. She comprehended what her Heavenly Father exacted from her, and petition'd him for an exchange.

God granted to her what himself had inspir'd her to demand; and was pleas'd to assure her by a new Revelation, that he had heard her Prayers. She made known to her Ghostly Father, what had pass'd betwixt God and her, and time verify'd it. For the Sister above mention'd, dy'd without sickness, and appear'd in dying to have had a foretaste of the Joys to come. On the other side, the Abbess
was

was struck with a terrible disease, which took all her Body, as it were in pieces, and made her suffer intolerable pains; yet even those pains were less cruel to her, than those inward torments which God at the same time inflicted on her. She endur'd all this with wonderful Patience and Resignation, being well assur'd, that in the whole series of these Dispensations there was somewhat of Divine.

For what remains concerning her, from the first years of her entry into a Religious Life, the gift of Prophecy shone so visibly in her, that none doubted but that she was full of the Spirit of God; and 'tis also probable, that she left a Legacy of her Prophetick Gifts to her Spiritual Daughters. For, after her decease the Nuns of *Gandia* foretold many things, which afterward the event confirm'd. As, amongst others, the unhappy success of the Expedition to *Algier*; of which the Duke of *Borgia* Viceroy of *Catalonia*, gave the Advertisement from them to *Charles* the Fifth, when he was making his Preparations for that Enterprize.

It was six years before the death of *Magdalen*, that *Don Jasso* her Father writ to her concerning *Xavier*. After she had receiv'd the Letter, she was illuminated from above, and according to the

dictates of that Divine Light, she answer'd *Don Jasso*, That he shou'd beware of recalling her Brother *Francis*, whatsoever it might cost him for his Entertainment in the University of *Paris*. That he was a chosen Vessel, preordain'd to be the Apostle of the *Indies*, and that one day he shou'd become a great Pillar of the Church.

These Letters have been preserv'd for a long time afterwards, and have been view'd by many persons, who have depos'd the truth judicially in the process of the Canonisation of the Saint.

Don Jasso receiv'd this Answer from his Daughter, as an Oracle from Heaven; and no longer thought of recalling his Son from his Studies.

*He continues
his Studies,
and sets up a
Philosophy Le-
cture.*

Xavier, thereupon, continued his *Philosophy*, and succeeded so well in it, that having maintain'd his Theses, at the end of his course, with a general applause, and afterwards taking his degree of Master in Arts, he was judg'd worthy to teach *Philosophy* himself. His Parts appear'd more than ever in this new Employment, and he acquir'd an high Reputation in his publick Lectures on *Aristotle*. The Praises, which universally were given him, were extreamly pleasing to his Vanity. He was not a little proud to have augmented

Book I St. Francis Xavier.

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mented the Glory of his Family by the way of Learning, while his Brothers were continually adorning it by that of Arms; and he flatter'd himself, that the way which he had taken, wou'd lead him onward to somewhat of greater consequence.

But God Almighty had far other thoughts than those of *Xavier*, and it was not for these fading Honours that the Divine Providence had conducted him to *Paris*.

At the same time, when this young Master of *Philosophy* began his course, *Ignatius Loyola*, who had renounc'd the World, and cast the model of a learned Society, wholly devoted to the Salvation of Souls, came into *France* to finish his Studies, which the obstacles he found in *Spain*, after his Conversion, had constrain'd him to interrupt.

He had not continued long in the University of *Paris*, before he heard talk of *Xavier*, and grew acquainted with him. Our new Professour, who taught at the Colledge of *Beauvois*, though he dwelt in the Colledge of *St. Barbe*, with *Peter le Fevre a Savoyard*, was judg'd by *Ignatius* to be very proper for the preaching of the Gospel, as well as his Companion. To gain the better opportunity of insinuating

nuating himself into their acquaintance, he took Lodgings with them, and was not wanting to Exhort them to live up to the Rules of Christianity.

Le Fevre, who was of a tractable nature, and was not enamour'd of the World, resign'd himself without opposition. But *Xavier* who was of a haughty Spirit, and whose head was fill'd with Ambitious thoughts, made a fierce Resistance at the first. The Discipline and Maximes of *Ignatius*, who liv'd in a mean Equipage, and valued nothing but that Poverty, made him pass for a low minded Fellow in the Opinion of our young Gentleman. And accordingly *Xavier* treated him with much contempt; rallying him on all occasions, and making it his business to ridicule him.

This notwithstanding, *Ignatius* omitted no opportunities of representing to him the great consequence of his Eternal welfare, and urging the words of our Blessed Saviour, *What profit is it to a Man to gain the whole World, and to lose his own Soul?* But perceiving that he could make no impression, on a heart, where self-conceit was so very prevalent, and which was dazled with vain-glory, he bethought himself of assaulting him on the weaker side.

When

Book I. St. Francis Xavier.

11

When he had often Congratulated with him for those rare talents of Nature with which he was endow'd, and particularly applauded his great Wit, he made it his business to procure him Scholars, and to augment his Reputation by the crowd of his Auditours. He conducted them even to his Chair, and in presenting them to their Master never fail'd to make his Panegyrick.

Xavier was too vain, not to receive with a greedy satisfaction, what ever Incense was given him of that kind: Applause was welcome from what ever hands it came; and withall, he was too grateful, not to acknowledge those good Offices which were done him, by a Person whom he had us'd so very ill; He was the more sensible of such a kindness, by being conscious to himself how little he had deserv'd it. He began to look with other eyes, on him who had the appearance of so mean a Creature, and at the same time, was inform'd that this Man of so despicable a presence, was Born of one of the Noblest Families in *Guypuscoa*; that his Courage was correspondent to his Birth, and that onely the fear of God had inspir'd him with the choice of such a Life, so distant from his Inclination, and his Quality.

These

These considerations, in favour of *Ignatius*, led him to hearken without repugnance, to those Discourses which were so little suitable to his natural bent ; as if the quality and vertue of him who made them, had given a new charm and weight to what he said.

While things were passing in this manner, *Xavier's* Money began to fail him, as it frequently happens to Foreigners, who are at a great distance from their own Country : And *Ignatius* who was newly return'd from the Voyages which he had made into *Flanders* and *England*, from whence he had brought back a large contribution of Alms ; assisted him in so pressing an occasion, and thereby made an absolute Conquest of his affections.

*He is preserv'd
from falling in-
to Heresie.*

the Heresy of *Luther* began to spread it self in *Europe* : and it was an artifice of those Sectaries, to procure Profelytes in the Catholique Universities, who by little and little might insinuate their new Opinions into the Scholars, and their Masters. Many knowing Men of *Germany*, were come on that design to *Paris*, tho' under the pretence of seconding the intentions of *Francis* the first, who was desirous to restore Learning in his Kingdom. They scattered their Errours in
so

Book I St. Francis Xavier.

13

so dextrous a manner that they made them plausible, and principally endeavour'd to fasten on young Scholars, who had the greatest reputation of Wit. *Xavier* who was naturally curious, took pleasure in these Novelties, and had run into them of his own accord, if *Ignatius* had not withdrawn him. He gave an account of this very thing not long afterwards in a Letter to his Elder Brother, *Don Azpilcueta*, of which *Ignatius* himself was the Bearer; who made a Voyage into *Spain*, for those Reasons which I have set down in another place. And these are his words, which well deserve to be related.

“ He has not onely relieved me, by
“ himself, and by his Friends, in those
“ necessities to which I was reduc'd;
“ but, which is of more importance, he
“ has withdrawn me from those occasions
“ which I had to contract a
“ Friendship with Young Men of my
“ own standing, Persons of great Wit
“ and well accomplish'd, who had suck'd
“ in the Poyson of Heresie, and who hid
“ the corruptions of their heart, under a
“ fair and pleasing outside. He alone has
“ broken off that dangerous commerce
“ in which my own imprudence had engag'd
“ me: And has hindred me from
“ following

" following the bent of my easy Na-
 " ture, by discovering to me the snares
 " which were laid for me: If *Don Ignatius*
 " had given me no other proof of his
 " kindness, I know not how I cou'd be
 " able to return it, by any acknowledg-
 " ments I could make. For, in short,
 " without his assistance, I cou'd not have
 " defended my self from those young
 " men, so fair in their outward carriage,
 " and so corrupt in the bottom of their
 " hearts.

We may conclude from this Authen-
 tique Testimony, that *Xavier*, far from
 carrying the Faith to the remotest Na-
 tions of Idolaters, was in danger to make
 Shipwrack of his own; had he not fallen
 into the hands of such a Friend as was
Ignatius; who detested even the least ap-
 pearance of Heresy; and whose sight
 was sharp enough to discover Heretiques,
 how speciously soever they were disguis'd.

It was not sufficient to have onely pre-
 serv'd *Xavier* from Errour; but it was
 farther necessary, to wean him altoge-
 ther from the World; these favourable
 dispositions which appear'd in him, en-
 courag'd *Ignatius* to pursue his Design,
 and gave him hope of a fortunate success.
 Having one day found *Xavier* more than
 ordinarily attentive, he repeated to him
 these

these words more forcibly than ever : *What will it profit a Man to gain the whole World, and to lose his own Soul ?* After which he told him, that a mind so noble and so great as his, ought not to confine it self to the vain honours of this World; that Cœlestial Glory was the onely lawful Object of his Ambition : And that right reason would require him, to prefer that, which was eternally to last, before what would vanish like a Dream.

Then it was, that *Xavier* began to see into the emptiness of Earthly Greatness; and found himself touch'd with the love of Heavenly Things. But these first impressions of Grace, had not all their effect immediately : He made frequent Reflections within himself, of what the Man of God had said to him : and it was not without many serious thoughts, and after many a hard struggling, that being overcome at length, by the power of those Eternal Truths, he took up a solid resolution, of living according to the Maximes of the Gospel, and of treading in his Footsteps, who had made him sensible of his being gone astray.

He resign'd himself therefore to the Conduct of *Ignatius*, after the Example of *Le Fevre*, who had already reform'd his Life, and was Inflam'd with the Zeal
of

His change of Life.

of edifying others. The directions of a Guide so well enlighten'd, made easie to *Xavier* the Paths of that Perfection, which were hitherto unknown to him. He learnt from his new Master, that the first step, which a sincere Convert is to make, is to labour in the subduing of his darling Passion. As vain-glory had the greatest dominion over him; his main endeavours from the very beginning, were to humble himself, and to confound his own pride in the sense of his emptiness, and of his sins. But well knowing that he could not tame the haughtiness of the Soul, without mortifying the Flesh, he undertook the Conquest of his Body, by Haircloath, by Fasting, and other Austerities of Penance.

When his time of vacancies was come, he perform'd his Spiritual Exercises, which his Lectures of Philosophy had till then hinder'd. Those very Exercises I mean, which *Ignatius*, Inspir'd of God, had Compos'd at *Manreze*; and of which I have drawn the Model, in the Life of that Holy Founder of the Society of *Jesus*.

*His retirement,
and total Conversion.*

He began his retirement with an extraordinary fervour, even to the passing of four days entire, without taking any nourishment. His Contemplations were wholly

wholly busied day and night on Divine Matters. And an Ancient Memorial assures us, that he went to his Devotions with his hands and feet tyed; either to signify, that he was desirous to do nothing, but by the Inspiration of the Holy Spirit, or to give himself the same usage, which was given to the Man in the Parable of the Gospel; *Who dar'd to appear in the Wedding-Room, without Cloathing himself in Wedding-Garments.*

By meditating at his leisure on the great truths of Christianity, and especially on the Mysteries of our Saviour, according to the Method of *Ignatius*, he was wholly chang'd into another Man; and the humility of the Cross appear'd to him more amiable than all the Glories of the World. These new insights, caus'd him without the least repugnance to refuse a Canonry of *Pampeluna*, which was offer'd him at that time, and was very considerable, both in regard of the Profits and of the Dignity. He form'd also, during his solitude, the design of glorifying God by all possible means, and of employing his whole Life for the Salvation of Souls.

On these foundations, having finished the course of Philosophy which he read, and which had lasted three years and a
C half,

half, according to the custome of those times, he studied in Divinity, by the Counsel of *Ignatius*, whose Scholar he openly declar'd himself to be.

In the mean time *Ignatius*, who found in himself an inward Call to the Holy-Land, for the Conversion of *Jews* and *Infidels*; discovered his intentions to *Xavier*, which he had already communicated to *Le Fevre*, and four other Learned young men, who had embrac'd his form of Life.

All the seven, engag'd themselves, by promise to each other, and by solemn Vows to God Almighty, to forsake their worldly goods, and undertake a Voyage to *Jerusalem*; or, in case, that in the compass of a Year they cou'd not find an accommodation of passing the Seas, that they would cast themselves at the feet of our Holy Father, for the Service of the Church, into what ever part of the World he would please to send them.

*He Consecrates
himself to God,
by a Vow.*

They made these Vows at *Montmartre*, on the day of our Ladies Assumption, in the year 1534. That holy place, which has been water'd with the Blood of Martyrs, and where their Bodies are still deposited, inspir'd a particular Devotion into *Xavier*, and possess'd him with a fervent desire of Martyrdom.

Towards

Towards the end of the year following, he went from *Paris*, in the Company of *Le Fevre*, *Layne*, *Salmeron*, *Rodriguez*, *Bobadilla*, and three other Divines, whom *Le Fevre* had gain'd in in the absence of *Ignatius*, who for important Reasons, was oblig'd to go before, and who was waiting for them at *Venice*.

Somewhat before their departure, *Xavier*, who was sometimes too far transported, by the fervency of his Soul, had tied his Arms and Thighs with little Cords, to mortifie himself, for some kind of vain satisfaction which he took in out-running and overleaping his young Companions; for he was very active; and amongst all the Recreations us'd by Scholars, he lik'd none but the exercises of the Body.

Though the Cords were very straight about him, yet he imagin'd they wou'd not hinder him from travelling on foot. But he had scarcely begun his journey, when he was taken with extream pains. He bore them as well as he was able; and dissembled them, till his strength fail'd him. His motion had swell'd his Thighs, and indented the Cords so deep into his flesh, that they were hardly visible: Inasmuch that the Chirurgions,

What happen'd to him in his Journey to Venice.

to whom his Fellows discover'd them, plainly said, that any incisions which cou'd be made, wou'd serve onely to increase his pains, and that the ill was incurable.

In this dangerous conjuncture, *Le Fevre*, *Laynez*, and the rest, had recourse to Almighty God, and not in vain. *Xavier* waking the next morning, found the Cords fallen down, the swelling wholly taken away from his Thighs, and the marks of the Cords only remaining on his Flesh. They joyn'd in actions of Thanksgiving to the Almighty, for his providential care already shewn in their behalf; and though the ways were very rugged, in the inclemency of that Season, yet they chearfully pursu'd their Journey.

Xavier was serviceable to his Companions on all occasions, and was always before hand with them in the duties of Charity: whether it were, that being naturally officious, and of a warm temper, he was more eager to employ himself for them; or that his health, miraculously restor'd, render'd him more obliging and charitable towards those by whose prayers it was recover'd.

When they were arriv'd at *Venice*, their breathings were only after the holy places.

places. *Ignatius*, whom they were ravish'd to see again, and whom they acknowledg'd for their common Father, was of opinion that while they were waiting the opportunity, of going to receive the Pope's blessing for their Voyage to *Jerusalem*, each of them shou'd employ himself on works of Charity, in the Hospitals of the Town.

Xavier whose lott fell, in the Hospital of the Incurable, was not satisfied onely with busying himself all day, in dressing sick men's sores, in making their Beds, and doing them more inferiour service, but also pass'd whole nights, in watching by them. But his care and pains were not confin'd to the succour of their Bodies. Tho' he was wholly ignorant of the *Italian* Tongue, he frequently spoke of God to them, and above all things exhorted the greatest Libertines to repentance, by causing them to comprehend, in the best manner he was able, that though their corporal maladies were incurable, yet the diseases of their Souls were not so: that how enormous soever our offences were, we ought always to rely on God's mercy, and that a desire of being sincerely converted, was onely requisite in Sinners for obtaining the grace of their Conversion.

What he did at Venice.

One of these sick Alms-men had an Ulcer, which was horrible to the sight, but the noysomness of the stench was yet more insupportable: Every one shun'd the miserable Creature, not enduring so much as to approach him: And *Xavier* once found a great Repugnance in himself to attend him: But at the same time, he call'd to his remembrance a Maxim of *Ignatius*, that we make no progress in Vertue, but by vanquishing our selves; and that the occasion of making a great Sacrifice, was too precious to be lost. Being fortify'd with these thoughts, and encourag'd by the example of *St. Catharine de Sienna*, which came into his Mind, he embrac'd the sick person, apply'd his Mouth to the Ulcer, surmounted his natural loathing, and suck'd out the Corruption; at the same moment, his Repugnance vanish'd; and after that, he had no farther trouble in the like cases; of so great importance it is to us, once to have thoroughly overcome our selves.

He goes to Rome, and from thence returns to Venice.

Two Moneths were pass'd away in these exercises of Charity. After which he set forward on his Journey to *Rome* with the other Disciples of *Ignatius*, who himself stay'd behind alone at *Venice*. They underwent great hardships in their way. It rain'd continually, and Bread

was

was often wanting to them, even when their strength was wasted. *Xavier* encourag'd his Companions, and sustain'd himself, by that Apostolick Spirit, with which God replenish'd him from that time forwards; and which already made him in love with pain and sufferings.

Being arriv'd at *Rome*, his first care was to visit the Churches, and to consecrate himself to the Ministry of the Gospel, upon the Sepulchre of the Holy Apostles. He had the opportunity of speaking more than once before the Pope. For the whole Company of them being introduc'd into the *Vatican*, by *Pedro Ortiz*, that *Spanish* Doctor, whom they had formerly known at *Paris*, and whom the Emperour had sent to *Rome* for the Affair concerning the marriage of *Catherine* of *Arragon*, Queen of *England*, *Paul* the Third, who was a lover of Learning, and who was pleas'd to be entertain'd at his Table, with the Conversation of learned Men, commanded that these Strangers, whose Capacity he had heard so extreamly prais'd, shou'd be admitted to see him for many days successively; and that in his presence they shou'd discourse concerning divers points of School-Divinity.

Having receiv'd the Benediction of our Holy Father for their Voyage to the Holy Land, and obtain'd the permission for those amongst them who were not in Sacred Orders, to receive them, they return'd to *Venice*. *Xavier* there made his Vows of Poverty and perpetual Chastity, together with the rest in the hands of *Jeronimo Veralli* the Popes Nuncio, and having again taken up his Post in the Hospital of the Incurable, he resum'd his Offices of Charity, which his Journey to *Rome* had constrain'd him to interrupt, and continued in those Exercises till the time of his Embarquement.

In the mean time, the War which was already kindled betwixt the *Venetians* and the *Turk*, had broken the Commerce of the *Levant*, and stopt the passage to the *Holy Land*. Insomuch, that the Ship of the Pilgrims of *Jerusalem* went not out that year according to the former Custom.

This disappointment wonderfully afflicted *Xavier*, and the more, because he not only lost the hope of seeing those places which had been Consecrated by the presence and the Blood of *Jesus Christ*, but was also bereft of an occasion of dying for his Divine Master. Yet he comforted himself in reflecting on the method

of

of Gods Providence; and at the same time, not to be wanting in his duty to his Neighbour, he dispos'd himself to receive the Orders of Priesthood, and did receive them with those considerations of awful dread, and holy confusion which are not easy to be express'd.

The Town appear'd to him an improper place, for his preparation, in order to his first Mass. He sought out a solitary place, where being separated from the communication of Man, he might enjoy the privacies of God: He found this convenience of a retirement near *Monteselle*, not far from *Padoua*: It was a miserable Thatch'd Cottage, forsaken of Inhabitants, and out of all manner of repair. Thus accommodated, he pass'd forty days, expos'd to the injuries of the Air, lying on the cold hard Ground, rigidly disciplining his Body, fasting all the day, and sustaining nature only with a little pittance of Bread, which he begg'd about the Neighbourhood: But tasting all the while, the sweets of Paradise, in contemplating the Eternal Truths of Faith. As his Cabin did not unfitly represent to him the Stable of *Bethlehem*, so he propos'd to himself, frequently, the extreme poverty of the Infant *Jesus*, as the pattern of his own; and said within himself

He prepares himself to celebrate his first Mass.

himself, That since the Saviour of Mankind, had chosen to be in want of all things, they who labour'd after him for the Salvation of Souls, were oblig'd by his example to possess nothing in this World.

How pleasing soever this loneliness were to him, yet his forty days being now expir'd, he left it, to instruct the Villages and Neighbour-Towns, and principally *Monteselize*, where the People were grossly ignorant, and knew little of the duties of Christianity.

The Servant of God made daily Exhortations to them, and his penitent Aspect gave authority to all his words; insomuch, that only looking on his Face, none cou'd doubt but he was come from the Wilderness to instruct them in the way to Heaven: He employ'd himself during the space of two or three Months in that manner. For though there was no appearance that any Vessel shou'd set Sail for the *Holy Land*, yet *Ignatius* and his Disciples, who had oblig'd themselves to wait one Year in expectation of any such opportunity, wou'd not depart from the Territories of the Republick, till it was totally expir'd, that they might have nothing to upbraid themselves, in relation to the Vow which they had made.

Xavier

Xavier being thus dispos'd, both by his Retirement, and his exteriour Employments, at length said his first Mass at *Vicenza*; to which place *Ignatius* had caus'd all his Company to resort. And he said it with Tears flowing in such abundance, that his Audience cou'd not refrain from mixing their own with his.

He celebrates his first Mass, and falls sick after it.

His Austere, Laborious Life, joyn'd with so sensible a Devotion, which often makes too great an impression on the Body, so much impair'd the strength of his Constitution, that he fell sick, not long after his first Mass. He was carry'd into one of the Town-Hospitals, which was so crouded, and so poor, that *Xavier* had in it but the one half of a wretched Bed, and that too in a Chamber, which was open on every side. His Victuals were no better than his Lodging, and never was sick Man more destitute of Humane Succours, but in requital, Heaven was not wanting to him.

He was wonderfully devoted to St. *Jerome*; and had often had recourse to that blessed Doctor of the Church, for the understanding of difficult places in the Scripture. The Saint appear'd to him one night, resurgent in his Beams of Glory, and gave him Consolation in his Sickness. Yet, at the same time, declaring

St. Jerome appears to him.

claring to him, that a far greater affliction than the present was waiting for him at *Bologna*, where himself and one of his Companions were to pass the Winter; that some of them shou'd go to *Padoua*, some to *Rome*, others to *Ferrara*, and the remainder of them to *Sienna*.

This Apparition fortify'd *Xavier* so much, that he recover'd suddainly; yet whether he had some doubts concerning it, or was of opinion that he ought to keep it secret, he said nothing of it at that time. But that which then happen'd to him, made it evident, that the Vision was of God. For *Ignatius*, who was ignorant of what had been reveal'd to *Xavier*, having assembled his Disciples, gave them to understand, That since the Gate of the *Holy Land* was shut against them, they ought not any longer to defer the offering of their Service to the Pope; that it was sufficient if some of them went to *Rome*, while the rest of them dispers'd themselves in the Universities of *Italy*, to the end, they might inspire the fear of God into the Scholars, and gather up into their number, some young Students of the greatest parts. *Ignatius* appointed them their several stations, just as they had been foreshewn by St. *Ferome*; and that of *Bologna*, fell to the share of *Xavier* and *Bobadilla*. After

After their arrival at *Bologna*, *Xavier* went to say a Mass at the Tomb of *St. Dominick*; for he had a particular Veneration for the Founder of that Order, whose institution was for the preaching of the Gospel.

He goes to Bologna, and labours there with great success.

A devout Virgin, whose name was *Isabella Casalini*, seeing him at the Altar, judg'd him to be a Man of God. And was led by some interiour motion to speak to this Stranger Priest when his Mass was ended. She was so much edify'd, and so satisfy'd with the discourse of *Xavier*, that she immediately inform'd her Uncle, at whose House she lodg'd, of this treasure which she had discover'd.

Jerome Casalini, who was a very considerable Clergy-man, both in regard of his noble Blood, and of his Vertue, went in search of this *Spanish* Priest, upon the account which was given of him by his Niece: And having found him at the Hospital, he importun'd him so much, to take a Lodging in his House, that *Xavier* cou'd not in Civility refuse him. But the Holy Man wou'd never accept of his Table, of whose House he had accepted. He begg'd his Bread from Door to Door according to his usual custome; and liv'd on nothing but the Alms which was given him in the Town.

Every

Every day, after having celebrated the Divine Mysteries in *St. Lucie's Church*, of which *Casalini* was Curate, he there heard the Confessions of such as presented themselves before him: After which he visited the Prisons and the Hospitals, Catechiz'd the Children, and Preach'd to the People.

'Tis true, he spoke but very ill; and his Language was only a kind of *Lingua franca*, a confus'd medley, of *Italian*, *French* and *Spanish*: But he pronounc'd it with so much vehemence, and the matter of his Sermons was so solid, that his ill accent, and his improper Phrases were past by. His Audience attended to him, as to a Man descended from above, and his Sermon being ended, came to cast themselves at his Feet, and make Confession.

He relapses into his sickness, and yet continues preaching.

These continual labours, during a very sharp Winter, threw him into a relapse of sickness, much more dangerous than the former; as it were to verify the Prediction of *St. Jerome*; for he was seiz'd with a *Quartan Ague*, which was both malignant and obstinate: insomuch that it cast him into an extreme faintness, and made him as meagre as a *Skeleton*. In the mean time, lean and languishing as he was, he ceas'd not to crawl to the publick

publick places, and excite Passengers to Repentance. When his Voice fail'd him, his wan and mortify'd Face, the very picture of Death, seem'd to speak for him, and his presence alone had admirable effects.

Jerome Casalini profited so well, by the Instructions and Example of the holy Man, that he arriv'd in a short space to a high degree of Holiness: The greater knowledge he had of him, he the more admir'd him, as he himself related. And it is from this vertuous Church-man chiefly, that we have this account of *Xavier*, that having labour'd all the day, he pass'd the Night in Prayer; that on *Friday* saying the Mass of the Passion, he melted into Tears, and was often ravish'd in his Soul; that he spoke but seldom, but that all his words were full of sound Reason, and heavenly Grace.

While *Xavier* was thus employing his Labours at *Bologna*, he was recall'd to *Rome* by Father *Ignatius*; who had already presented himself before the Pope, and offer'd him the Service both of himself and his Companions. Pope *Paul* the Third accepted the good Will of these new Labourers, enjoining them to begin their Work in *Rome*, and preach under the Authority of the Holy See. The principal

He is recall'd to Rome by Father Ignatius, and labours there with great success.

principal Churches were assign'd them; and that of St. *Laurence* in *Damascus* was allotted to *Xavier*.

Being now freed from his *Quartan* *Ague*, and his strength being again restor'd, he preach'd with more vigour and vehemence than ever.

Death, the last Judgment, and the pains of Hell, were the common Subject of his Sermons. He propos'd those terrible truths after a plain manner, but withal, so movingly, that the People, who came in Crowds to hear him preach, departed out of the Church in a profound silence; and thought less of giving Praises to the Preacher, than of Converting their own Souls to God.

The Famine which laid waste the City of *Rome*, at that time, gave opportunity to the ten Stranger-Priests, to relieve an infinite number of miserable People, oppress'd with want, and unregarded. *Xavier* was ardent above the rest, to find them places of accommodation, and to procure Alms for their Subsistence. He bore them even upon his Shoulders to the places which were provided for them, and attended them with all imaginable care.

The occasion of
the Mission in-
to the Indies.

In the mean time, *James Gouvea* a *Portuguese*, who had been acquainted with
Ignatius

Ignatius, Xavier, and Le Fevre at Paris, and who was Principal of the Colledge of *Saint Barbe*, when they liv'd together there, being come to *Rome* on some important business for which he was sent thither by *John* the Third, King of *Portugal*, and seeing the wonderful effects of their Ministry, wrote to the King, as he had formerly done from *Paris*, on the Reports which were spread of them, that such Men as these, Knowing, Humble, Charitable, inflam'd with Zeal, indefatigable in Labour, lovers of the Cross, and who aim'd at nothing but the Honour of Almighty God, were fit to be employ'd in the *East-Indies*, to plant, and propagate the Faith. He adjoin'd, That if his Majesty were desirous of these excellent Men, he had only to ask them, from the Pope, who had the absolute disposition of them.

John the Third, the most Religious Prince then living, wrote thereupon to his Embassadour *Don Pedro Mascaregnas*, and order'd him to obtain from his Holiness, six at least of those Apostolick Men, which had been commended to him by *Gouvea*. The Pope having heard the Proposition of *Mascaregnas*, remitted the whole business to Father *Ignatius*, for whom he had already a great considerati-

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on ;

on : and who had lately presented to his Holiness the model of the new Order, which he and his Companions were desirous to establish.

Ignatius who had propos'd to himself no less a design, than the Reformation of the vvhole World, and who savv the urgent necessities of *Europe*, infected vvith Heresie on every side, return'd this ansvver to *Mascaregnas*, that of ten, which vvvas their vvhole number, he cou'd spare him at the most but tvvo persons. The Pope approv'd this ansvver, and order'd *Ignatius* to make the choice himself. Thereupon *Ignatius* nam'd *Simon Rodriguez* a *Portuguese*, and *Nicholas Bobadilla* a *Spaniard*. The first of these was, at that time employ'd at *Sienna*, and the other in the Kingdom of *Naples*, as they had been Commissioned by the Holy-Father. Though *Rodriguez* vvvas languishing under a Quartan Ague, when he was recall'd from *Sienna*, yet he fail'd not to obey the Summons ; and shortly after embarking on a Ship of *Lisbonne* vvvhich vvvent off from *Civita Vecchia*, carried with him *Paul de Camerin*, vvho, some months before, had joyn'd himself to their Society.

As for *Bobadilla*, he vvvas no sooner come to *Rome*, than he fell Sick of a continued Feaver ; and it may be said, that his Distemper

Distemper was the hand of Heaven, vvhich had ordain'd another in his stead, for the Mission of the *Indies*. For sometimes that which appears but chance, or a purely natural effect in the Lives of men, is a disposition of the Divine Providence vvhich moves by secret ways to its own propos'd ends; and is pleas'd to execute those designs, by means as easy as they are powerful.

Mascaregnas who had finish'd his Embassy, and was desirous to carry with him into *Portugal*, the second Missioner who had been promis'd him, was within a day of his departure, when *Bobadilla* arriv'd. *Ignatius* seeing him in no condition to undertake a Voyage, apply'd himself to God for his direction, in the choice of one to fill his place, or rather to make choice of him whom God had chosen. For he was immediately enlightned from above, and made to understand, that *Xavier* was that Vessel of Election. He call'd for him at the same instant, and being fill'd with the Divine Spirit, *Xavier* (said he) I had nam'd *Bobadilla* for the *Indies*, but the Almighty has nominated you this day. I declare it to you from the Vicar of *Jesus Christ*. Receive an Employment committed to your charge by his

*He is nam'd
for the Mission
of the Indies.*

D 2

Holiness,

Holiness, and deliver'd by my mouth, as if it were conferr'd on you by our blessed Saviour in person. And rejoyce for your finding an opportunity, to satisfy that fervent desire, which we all have, of carrying the Faith into remote Countries. You have not here a narrow *Palestine*, or a Province of *Asia* in prospect, but a vast extent of ground; and innumerable Kingdoms. An entire World is reserv'd for your endeavours, and nothing but so large a Field, is worthy of your courage and your zeal. Go, my Brother, where the voice of God has call'd you; where the Holy See has sent you, and kindle those unknown Nations, with the flame that burns within you.

Xavier, wholly confounded in himself with these expressions of *Ignatius*, with tears of a tender affection in his eyes, and blushing in his Countenance, answer'd him, that he cou'd not but be astonish'd, that he shou'd pitch upon a man, so weak, and pusillanimous as himself, for an enterprize, which requir'd no less than an Apostle: that nevertheless he was ready to obey the commands of Heaven; and that he offer'd himself, with the whole power of his Soul, to do and suffer all things, for the salvation of the *Indians*. After which, giving leave
to

to his internal joy, to break out, and to diffuse it self, he more confidently said to Father *Ignatius*, that his desires were now accomplish'd. That for a long time he had sigh'd after the *Indies*, without daring to declare it. And that he hop'd, from those Idolatrous Nations, to have the honour of dying for Jesus Christ, which had been deny'd him in the Holy-Land.

He added, in the height of these transports, that at length he saw that clearly, of vvhich God had often given him a glymps, under some misterious Figures. God mysteriously reveals to him, his intended Mission, to the Indies. In effect, *Xavier* had frequently dreamt by night, that he carried on his shoulders, a Gigantick, and very swarthy *Indian*; and oppress'd with this strong imagination, he groan'd and sigh'd, in that uneasie slumber, as one out of breath, and labouring under an intolerable burden; insomuch that the noise of his groans and heavings, wak'd those vvhich were lodg'd in the same Chamber: and, one night, it hapning that Father *Laynez* being awaken'd by it, ask'd him what it vvas that troubled him: *Xavier* immediately told his Dream, and added that it put him into a sweat, with big drops over all his body.

Besides this, he once beheld, either in

a dream, or in a trance, vast Oceans full of Tempests and of Rocks, desert I-lands, barbarous Countries, hunger and thirst raging every where, nakedness, multiplicity of labours, with bloody persecution, and imminent dangers of death and of destruction. In the midst of this ghastly Apparition, he cry'd aloud, yet more, O my God, yet more! and Father *Simon Rodriguez* heard these words distinctly, but however he importun'd him to declare their meaning, he wou'd discover nothing at that time; 'till embarking for the *Indies* he reveal'd the Mystery.

*He takes his
leave of the
Pope; and what
his Holiness
said to him.*

Such Ideas, always present in his imagination, fill'd his familiar discourses with notions of a new World, and the Conversion of Infidels. While he was speaking on that subject his face was on a fire, and the tears came into his eyes. This was testified of him by Father *Ferome Dominec*, who before he enter'd into the Society, had convers'd with him at *Bologna*, where a strict friendship was made betwixt them.

As *Xavier* was advertis'd of this Voyage to the *Indies* but the day before *Mas-caregnas* departed, he had but time enough to piece up his Cassock, bid his friends farewell, and go to kiss the feet of our Holy Father.

Paul

Paul the third, overjoy'd, that under his Pontificate, a gate shou'd be open'd to the Gospel, in the Oriental *Indies*, receiv'd him with a most Fatherly affection, and excited him to assume such thoughts, as were worthy of so high an undertaking. Telling him for his encouragement, that the eternal wisdom, is never failing to supply us with strength, to prosecute the labours to which it has ordain'd us, even though they shou'd surpass all humane abilities. He must, indeed prepare himself for many sufferings, but the affairs of God, succeeded not, but by the ways of suffering, and that none cou'd pretend to the honour of an Apostleship, but by treading in the steps of the Apostles, whose Lives were but one continual cross, and a daily death. That Heaven had employ'd him in the mission of *St. Thomas*, the Apostle of the *Indies*, for the Conquest of Souls; That it became him to labour generously, in reviving the Faith in those Countries, where it had been planted by that great Apostle; and that if it were necessary for him to shed his blood, for the glory of Christ Jesus, he shou'd account it his happiness to die a Martyr.

It seem'd that God himself had spoken by the mouth of his Vic-gerent, such

impression had these words on the mind and heart of *Xavier*. They inspir'd into him a divine vigour; and in his answer to His Holiness, there shone through a profound humility such a magnanimity of Soul, that *Paul* the third, had from that very minute, a certain presage of those wonderful events, which afterwards arriv'd. Therefore the most Holy Father, having wish'd him the special assistance of God in all his Labours, tenderly embrac'd him, more than once, and gave him a most ample Benediction.

*He departs
from Rome.*

Xavier departed in the company of *Mascaregnas* the 15th. of *March*, in the year 1540, without any other equipage besides his Breviary. In giving his last adieu to Father *Ignatius*, he cast himself at his feet, and with all humility desir'd his blessing. And in taking leave of *Laynez*, he put into his hands a small Memorial, which he had written, and sign'd.

This Memorial, which is still preserv'd at *Rome*, contains, that he approves, as much as depends on him, the Rules and Constitutions, which shall be drawn up, by *Ignatius* and his Companions; that he elects *Ignatius* to be their General, and in failure of him, *Le Fevre*. That he consecrates himself to God, by the
three

three vows, of Poverty, Chastity, and Obedience, in the Society of Jesus, when it shall be rais'd into a Religious Order, by the Apostolical Authority.

The conclusion of that affair, was daily expected; and indeed it was happily finish'd, before the ending of the year, in that almost miraculous manner, as is related in the Life of St. *Ignatius*.

His Journey from *Rome* to *Lisbonne*, was all the way by Land: and was above three months. *Xavier* had a Horse allow'd him, by order from the Embassadour; but they were no sooner on their way, than he made him common. The Father often alighted to ease the Servants who follow'd on foot; or exchang'd his Horse, with others who were not so well mounted. At the Inns he was every man's Servant, even to the rubbing of the Horses, by an excess of humility, which, on those occasions, caus'd him to forget the Dignity of his Character. He resign'd his Chamber and his Bed, to those who wanted them; and never lodg'd but either on the ground or on the litter in the Stable. In the rest of his actions, ever chearful, and pleasant in discourse, which made all men desirous of his Company: but always mixing somewhat with that gayety,
which

How he employ'd himself, during his journey.

which was edifying both to the Masters and the Servants, and inspir'd them alike with thoughts of Piety.

They went by *Loretto*, where they rested at the least eight days; after which they continued their Journey by *Bologna*. From thence, *Xavier* wrote to *Ignatius*, in this manner.

*His Letter
to Ignatius.*

I Receiv'd, on the Holy-day of Easter, the Letter which you wrote and inclos'd in the Pacquet of my Lord Embassador. God onely knows my joy in receiving it. Believing as I do, that we shall never entertain each other in this World, by any other way than that of writeing, and that we shall never see each other but in Heaven, it concerns us, that little time we have to live, in this place of Exile, to give our selves the mutual consolation of frequent Letters. The correspondence, on my part, shall be exactly kept; for being convinc'd by the Reasons which you gave me at our parting; that a Commerce of this nature ought to be establish'd, in a Regular Method, betwixt the Colonies and the Mother Country, I have resolv'd, that in what ever parts of the World I shall reside, or any Members of our Society with me, to maintain a strict communication with you, and with the Fathers at Rome, and send you

as large an account, as possibly I can, of any news concerning us. I have taken my opportunity of seeing the Cardinal of Invrea, as you gave me in command, and have discours'd at leisure with him. He receiv'd me with much goodness, and offer'd me with great Civility, his interest, for our common cause. In the midst of the discourse which we had together, I threw my self at his feet, and kiss'd his hand, in the name of all our Society. As much as I can gather by his words, he extreamly approves the manner of our Living.

As concerning my Lord Ambassadour, he loads me with so many Favours, that I shou'd never conclude, if I began to relate them. And I know not how I cou'd suffer the many good Offices he does me, if I had not some hope of repaying him in the Indies, at the expence of my Life it self. On Palm-Sunday I heard his Confession, and after him many of his Domestick Servants; I communicated them afterwards, in the Holy Chappel of Loretto: where I said Mass. I likewise Confess'd them, and gave them the Communion, on Easter Sunday. My Lord Ambassadour's Almoner, recommends himself to your good Prayers; and has promis'd to bear me Company to the Indies. I am more taken up with Confessions here, than I was in Rome, at St. Lewis. I heartily
salute

salute all our Fathers, and if I name not every one of them in particular, I desire them to believe, 'tis neither from my want of Memory, or Affection.

From Bologna, Your Brother and Servant
March 31. 1542 in Jesus Christ, Francis.

The whole Town of *Bologna* was in motion at the approach of Father *Xavier*: They were wonderfully affected to him, and in a manner esteem'd him their Apostle: Both great and small were desirous of seeing him, and most of them discover'd the state of their Conscience to him; many of them proffer'd themselves to go along with him to the *Indies*; all of them shed Tears at his departure, as thinking they shou'd never more behold him.

Jerome Casalini, Curate of St. *Lucy*, who had lodg'd him the year before, was most particularly kind to him at his return: He oblig'd him to accept of his House once more; and his Church became as it were the publick Rendezvous where *Xavier* heard an infinite number of Confessions.

Some remarkable accidents in his Journey to Lisbon.

In the rest of this long Journey, there happen'd two or three passages, which were sufficiently remarkable. A domestic Servant to the Ambassadour, who

rode before, as Harbinger, to take up Lodgings for the Train, a violent and brutal Man, being reprehended by his Lord, for having been negligent in his duty, fell into a horrible fit of Passion, as soon as he was out of *Mascaregnas* his presence. *Xavier* heard him, but took no notice of it, at that time, for fear of provoking him to any farther extravagance. But the next morning, when the same person, set out before the Company, according to his custome, he spurr'd after him at full speed. He found him, lying under his Horse, who was fallen with him from a Precipice, the Man sorely bruis'd, and the Horse kill'd outright. Wretched creature, said the Father to him, what had become of thee, if thou hadst dy'd of this fall? These few words made him sensible of his serious expressions, for which he sincerely ask'd pardon of Almighty God. And *Xavier* alighting, mounted him on his own Horse, and walked on Foot by him, to their Lodging.

Another time the Gentleman of the Horse attempting to pass a small River, which was very deep and rapid, the Current carryed away both the Man and Horse, and the whole Company gave him for lost. *Xavier*, mov'd with Compassion,

on, for the danger of his Soul, because having had a call from Heaven, to enter into a Religious Life, he had not follow'd the motions of Grace, but remain'd in the World, began to implore God in his behalf. The Embassadour, who had a great kindness for him, join'd in that devout Action, and commanded the whole Train to follow their Example. They had scarcely open'd their Mouths for him, when the Man and Horse, who were both drowning, came again above Water, and were carry'd to the Bank. The Gentleman was drawn out, pale in his Countenance, and half dead. When he had recover'd his Senses, *Xavier* demanded of him, what thoughts he had, when he was at the point of perishing? He freely acknowledg'd, That the Religious Life, to which God had call'd him, then struck upon his Soul; with dismal apprehensions, for having neglected the means of his Salvation.

He protested afterwards, as *Xavier* himself relates, in one of his Letters That, in that dreadful moment, the remorse of his Conscience, and the sense of Gods Judgments, on Souls unfaithful to their Vocation, were more terrible to him, than the horrors even of Death itself. He spoke of Eternal Punishments with

with expressions so lively and so strong, as if he had already felt them, and was return'd from Hell. He frequently said, (as the Saint has assur'd us) that by a just Judgment of Eternal God, those, who during their Life, made no preparations for their Death, had not the leisure to think on God, when Death surpris'd them.

The Ambassadour, and all his People doubted not, but the safety of this Gentleman, was to be ascrib'd to the Merits of the Saint: But *Xavier* himself believ'd it to be the pure effect of the Ambassadours Devotion: for thus he writes to Father *Ignatius* concerning it. — *Our Lord was pleas'd to give ear to the fervent Prayers of his Servant Mascaregnas, which he made with Tears in his Eyes, for the deliverance of the poor Creature, whom we look'd upon as lost; and who was taken from the Jaws of Death by a most evident Miracle.*

In passing over the *Alpes*, the Ambassadour's Secretary alighting to walk in a difficult way, which he cou'd not well observe, by reason of the Snows, his Foot happen'd to slip on a sharp descent; and he roll'd down into a Precipice: he had tumbled to the very bottom, if, in falling, his Cloaths had not taken hold on one of the Craggs of the Rock, where
he

he remain'd hanging over the depths without ability, either to disingage himself, or get up again. Those who follow'd, made towards him, but the hor-
rour of that Abyſs ſtopt ſhort the moſt daring: *Xavier*, only, made not the leaſt demur, he deſcended the Precipice, and lending his Hand to the Secretary, by little and little, dragg'd him up.

*He paſſes by
the Caſtle of
Xavier with-
out going to it.*

Being gotten out of *France*, and having paſſ'd the *Pyreneans*, on the ſide of *Navarre*, when they were now approach-
ing *Pampeluna*, *Mafcaregnas* bethought himſelf, that Father *Francis*, for by that name *Xavier* was uſually call'd, had not ſpoken one word of going to the Caſtle of *Xavier*, which was, but little diſtant from their Rode: He remember'd him of it, and was even ſo importunate with him, as to ſay, That ſince he was about to leave *Europe*, and perhaps never more to ſee it, he cou'd not in decency diſpence with giving a viſit to his Family, and taking his laſt leave of his Mother, who was yet living.

But all the Arguments of *Mafcaregnas*, wrought no effect upon a Man, who having forſaken all things for the love of God, was of Opinion, that he had nothing remaining in this World; and who alſo was perſwaded, that Fleſh and Blood

are

are Enemies to the Apostolical Spirit. He turn'd not out of the Rode, but only said to the Embassadour, That he deferr'd the sight of his Relations, till he shou'd visit them in Heaven; that this transient view wou'd be accompany'd but with Melancholy and Sadness, the common products of a last farewell, but in Heaven he shou'd eternally behold them with pleasure, and without the least allay of sorrow.

Mascaregnas had already a high Idea of *Xavier's* Vertue; but this wonderful disingagement from the World, yet more increas'd the esteem which he had of him; insomuch, that before they reach'd *Portugal*, he sent an Express to King *John* the Third, with no other errand, than to inform him of the Holiness of this second Missioner to the *Indies*.

They arriv'd at *Lisbonne* towards the end of *June*: And *Xavier* retir'd to the Hospital of *All Saints*, where *Rodriguez*, who came by Sea, had taken up his Lodging. He found him much weaken'd with a *Quartan Ague*, which had not left him; and embrac'd him just at the moment, when his fit was coming on him. But whether it were, that the extream joy which *Rodriguez* found, so unexpectedly to see him, dissipated the Hu-

*He arrives at
Lisbonne, and
cures Rodri-
guez immedi-
ately after his
coming.*

E

mour

mour which caus'd his Disease, or that the Embraces of *Xavier*, had from that time an healing Vertue; certain it is that the fit came not; and from thence forward, the Sick-man entirely recover'd of that Distemper.

He is call'd to Court.

Three or four days after, they were both call'd to Court. The King and Queen, who were in company together, receiv'd *Xavier* as a Saint, on the report of *Mascaregnas*, and entertain'd him with all imaginable shews of kindness. They ask'd them diverse Questions, concerning their way of living; by what accident their new Society came to be form'd and what was the ground, and ultimate design of it; and at last, desir'd to be inform'd by them, from whence proceeded that strange Persecution, which was rais'd in *Rome* against their Body, which had made so great a noise over all *Europe*. *Xavier* made answer to all these demands in few words, but so very pertinently, and much satisfy'd both their Majesties: They gave great approbation, (as himself relates in his Letter from *Lisbonne* to *Ignatius*,) to what we said, concerning the Discipline of our Houses, the Quality of our Ministry, and the Spirit and Mode of our Foundation.

Book I. St. Francis Xavier.

51

In the midst of the Conversation the King sent for the Prince of *Portugal* his Son *Don Juan*; and the *Infanta Maria*, his Daughter, that the two Missioners might see them. And from thence his Majesty took occasion of relating to them, how many Children he had still living, and how many he had lost; which turn'd the Discourse on the Education of Youth, and before the Fathers were dismiss'd, the King recommended to their care, an hundred young Gentlemen, who were bred at Court.

Though an Officer of the Palace had orders to prepare an handsome Lodging, with good Accommodation for *Xavier* and *Rodriguez*, they return'd to their Hospital, and there continu'd. They wou'd not so much as receive their Entertainment of Diet, which was assign'd them from Court, but went the round of the City begging Alms at their appointed hours, and liv'd in Poverty, according to the manner of Life, which they had prescrib'd themselves.

The manner of his Life at Lisbonne.

The Fleet, not being to set Sail till the next Spring, and these Apostolical Persons not knowing what it was to live in idleness, *Xavier* was not satisfy'd only to instruct those young Gentlemen in Piety, whom the King had committed to

his charge: He gave himself an Employment, and did at *Lisbonne*, what he had done at *Venice*, *Bologna* and *Rome*, for the space of two years and more. But besides that, he assisted the sick in the Hospital day and night, visited the Prisoners every day, and catechis'd the Children many times in the week, he often discours'd with the principal persons of the Court, and engag'd them in the Spiritual Exercises of *Ignatius*.

At first, he preach'd not in the Churches, judging, that the Ministries of the Gospel, ought to begin with less publick Actions, and went not into the Pulpit, without being first requested by the King, who one day sending for him to the Palace, acquainted him with the desire he had to hear him preach; and told him, That the Bishop of *Lisbonne* was of Opinion, that he ought not any longer to deferr his publick Exhortations.

Father *Simon Rodriguez*, labour'd also on his part, in the Service of his Neighbour according to the same Method, and with the same Spirit.

*He refuses to
visit his Uncle,
the Doctor of
Navarre.*

In the mean time, *Martin d'Azpilcueta*, surnam'd the *Doctor of Navarre*, who was Uncle to *Xavier*, on the Mother's side, and who was chief Professour of Divinity

Divinity, in the University of *Coimbra*, having heard the news of his Nephew's arrival, wrote earnestly to the King, *That it wou'd please him to send Father Francis to him.* He added, *That in case the Father might have leave to remain with him till the departure of the Fleet, he wou'd oblige himself to make two new Lectures, at his own expence, the one in Canon-Law, the other in Mystical Divinity.* And farther, *That in few years afterwards he wou'd follow Xavier to the Indies, and preach the Gospel in conjunction with him, to the Eastern Idolaters.*

These Letters prevail'd nothing; the Man, who had refus'd so much as to turn out of his way, to see his Mother, was bent against the taking of a Journey, and forsaking his important business to visit one of his Relations. The King retain'd *Xavier* at *Lisbonne*, at the request of *Xavier* himself: And the Father wrote a Lettter of excuse to the Doctor of *Navarre*, who had written two to him full of tenderness and friendship. As that Doctor was unsatisfy'd with that kind of Life, which his Nephew had embrac'd, so *Xavier* resolv'd him, on that point, in this manner. *For what concerns our Institute, of which so many reports are now rais'd, I have but one word, at present, to*

say of it. 'Tis of little consequence, Illustrious Doctor, to be judg'd by Men, especially by such, who will needs be judging before they understand the matter, and know the merits of the cause.

As to his intention of going to the Indies, he desir'd him to think no farther of it, for thus Navarre relates that passage in his Manual. *I had resolv'd to have ended my days in those parts, if Xavier in consideration of my great Age, had not thought me incapable of those labours which attend his Mission: and if he had not written to me at his departure, that I shou'd comfort myself for his absence, by the hope of seeing each other in the Celestial Kingdom.*

*The fruit of his
Evangelical labours.*

Our two Missioners labour'd not in vain at Lisbonne. From the very beginning of their Ministry, Devotion began to spread amongst the people. All Men ran to the blessed Sacrament, which before, was never thought on, but in Lent: And this holy Custom diffus'd it self insensibly through all the Towns of Portugal. Many, who had deferr'd their Conversion from time to time, now on the sudden gave themselves up to God, and even renounc'd the World. The most inveterate Enemies were sincerely reconcil'd, and the most impudent Harlots abandon'd their prostitute way of living.

But

But this change of Manners, was most particularly apparent at the Court: the King, who was truly Religious, and full of goodness, was the first to declare himself against those Vices, which usually infect the Palaces of Princes. And that he might introduce a Reformation by degrees, not only into his House, but also dilate it through his whole Kingdom, he oblig'd all the young Courtiers to confess themselves once a week; for he said, *That if the Lords and Gentlemen, would accustom themselves from their tender years, to the service and fear of God, they would live with greater Christianity in their riper age: and if Persons of Quality came once to give good examples of Religion, the Commonalty, who form themselves according to their Model, would not fail to regulate their manners; and therefore the reformation of all degrees in the Kingdom, consisted chiefly in the vertuous education of young Noblemen.*

The example of the Prince, and the young Courtiers drew the rest; and thereupon Xavier writes to Ignatius in these terms.

Nothing can be more regular than the Court of Portugal: it resembles rather a Religious Society, than a Secular

Court. The number of Courtiers who come to Confession, and are afterwards communicated, every eight days, is so very great, that we are in admiration of it, and are in perpetual thanksgiving for it. We are so taken up with hearing Confessions, that if we were twice so many as we are, there wou'd be employment more than enough for us. We are sitting on the Confession-Seat all the day long, and part of the night, though none but Courtiers are permitted to come to us.

I remember, that I observ'd, when the King was at Aimerin, those who waited on him, from all parts of the Kingdom, about their own Affairs, as the custom is, were in great admiration at this new Court-mode; and when they beheld the young Gentlemen at the Sacrament of the Altar, every Sunday and Holiday, with great reverence, they thought themselves in another World. But the greatest part of them imitating that which they admir'd, drew near to the Tribunal of Penance, and the Holy Table. Had we Confessours enow to attend the Crowds that come to Court, no Man wou'd venture to apply himself to the King for any business, before he had been first with God, and were well with him.

The

The two labourers in God's Harvest were so exhausted with their pains, that at length they were constrain'd to accept of the Diet which was provided for them by the Kings appointment. For they judg'd their time was better employ'd in the service of Souls, than in begging their daily Bread about the Streets. Yet they omitted not to ask Alms once or twice a week, that they might not disuse themselves from the Spirit of Mortification and Poverty. With these considerations they reserv'd but little of what was sent them from the Palace, and distributed the rest among the poor.

On the other side, the perpetual labour of Confessions, reduc'd them to preach but very seldom, for want of leisure. But all things duly examin'd, they thought it of more consequence to Gods Service, to administer the Sacrament of Penance, than to preach the Word; because the Court of *Portugal* was furnish'd with able Preachers, but was much wanting in judicious Confessors; which was the very observation that *Xavier* made in the Letter above cited.

These visible, and wonderful Operations, caus'd the two *Missioners* to be respected as Men sent down from Heaven, and replenish'd with the Spirit of the Most High.

*The Reputation
he acquir'd at
Lisboune.*

High. Inſomuch that all men gave them the Surname of Apoſtles, which glorious Title ſtill remains with their Succeſſours in *Portugal*. The King, on all occaſions, ſhew'd them a moſt particular affection: And *Xavier*, raviſh'd with ſo many expreſſions of his goodneſs to them, gives this account of it to Father *Ignatius*.

Our whole Society ſtands oblig'd to his Maſteſty, for his ſingular favour to us; as well the reſt of you at Rome, as we in Portugal. I am given to underſtand from the Ambaſſadour Maſcaregnas, that the King told him, he ſhou'd be very glad, that all the Members of our Company might be gather'd together, and eſtabliſh'd here; tho' on that condition he employ'd a good part of his Revenue for our entertainment.

*This Pious Prince, ſays Xavier in another of his Letters, who has ſo tender an inclination for our Society, and who wiſhes our advancement as much as if he were one of us, has thereby engag'd us for ever to his ſervice. And we ſhou'd be guilty of a moſt horrible ingratitude, even *to be unworthy of Life, if we made not a publick profeſſion of our Service to him, and if every day of our Lives, we endeavour'd not to acknowledge by our Prayers, as far as our weakneſs will give us leave, all the favours of ſo generous a Protector, and ſo magnificent a Benefactor.*

The

The Prince *Don Henry*, who was nominated Cardinal not long after, and in process of time, came to the Crown, by the death of *Don Sebastian*, had not less affection for them, than the King his Brother. Being grand Inquisitor, he gave the Fathers an absolute power in his Tribunal; and permitted them to discourse freely with all the Prisoners of the Inquisition.

Some of the Greatest Quality in the Court, were so much edify'd with the Apostolique Life of *Xavier* and *Rodriguez*, that they were desirous to embrace their Institute; as some Learned persons of the City had already done. In short, every thing succeeded with them, so that *Xavier* had some apprehensions concerning this tide of happiness; he bemoan'd it sometimes to himself, and said that Prosperity was always formidable, even in the most pious undertakings; that Persecution was more desirable, and a much surer mark of Christ's Disciples.

The two Missioners appointed for the *Indies*, liv'd in this manner; and impatiently waited for the proper season of Navigation. But the King weighing in his mind, the great good which they had done, in so short a time, both amongst the Nobility, and the Common people,

was

*They wou'd
retain him in
Portugal.*

was desirous to retain them still in *Portugal*. It seem'd reasonable to him, that the interest of his own Kingdom ought to be dearer to him, than that of foreign Nations; and that these new Labourers would produce a larger increase in *Catholique* Countries, than amongst *Barbarians*.

Yet that he might undertake nothing without mature deliberation, he call'd a Council, and himself propos'd it to them. All of them approv'd the Kings Opinion, excepting only the Prince *Don Henry*; who strongly urg'd, that *Xavier* and *Rodriguez* having been nominated for the new World, by the Vicar of our Saviour, it was in a manner to disturb the Order of Providence, if he thwarted their intended Voyage: that the *Indies* were equally to be consider'd with *Portugal* itself, since they had been Conquer'd by the *Portuguese*, and were annex'd to the Imperial Crown. That those Idolaters had better inclinations towards Christianity, than was generally thought; and that they wou'd come over to the faith of their own accord, when they shou'd see amongst them disinterested Preachers, free from Avarice and Ambition.

As the Opinions of Kings are always prevalent, the Reasons of *Don Henry* were

were slighted, and it was concluded in Council, that the two Missioners shou'd not depart the Realm. This resolution afflicted them the more sensibly, because they both breath'd after those eastern Countries; their last recourse was to write to *Rome*, and interpose the mediation of Father *Ignatius*. He accordingly mov'd the Pope in their behalf, but His Holiness refus'd to make an absolute decision, and remitted the whole affair to *Portugal*. Infomuch that *Ignatius* sent word to the two Fathers, that the King, was to them in the place of God, and that it was their duty to pay him a blind obedience. At the same time he also wrote to *Don Pedro Mascaregnas*, that *Xavier* and *Rodriguez* were wholly at the King's Command: And that they shou'd always remain in *Portugal*, in case his Majesty desir'd it. Notwithstanding which, he thought a temperament might be found, which was, that *Rodriguez* might be retain'd in *Portugal*, and *Xavier* permitted to go for *India*.

The King was satisfied with this proposal of *Ignatius*: and believ'd it to be inspir'd by God himself. *Xavier* transported with joy at the news of it, gave thanks to the Divine Goodness, which had chosen him anew for the Mission

He is permitted to go to the Indies, and the King discourses with him before his departure.

of

of the Oriental Parts, or rather which had executed its eternal purpose, notwithstanding humane opposition.

The time of embarkement being come, he was call'd one day to the Palace: The King discours'd fully with him, concerning the present condition of the *Indies*, and recommended particularly to him the affairs of Religion. He likewise gave him in charge, to visit the Fortresses of the *Portuguese*, and take notice how God was serv'd in them: and withal to give him an account of what more was requisite to be done for the establishment of Christianity in those new Conquests; and to write frequently on that Subject, not onely to his Ministers, but to his own person.

After this he presented him the four Briefs, which had been expedited from *Rome* the same year: in two of which, our Holy Father had constituted *Xavier* Apostolical Nuncio, and endued him with ample power for the extending and maintenance of the Faith, throughout the East. In the third his Holiness recommended him to *David* Emperour of *Ethiopia*; and in the fourth to all the Princes who possess'd the Isles of the Sea, or the Continent from the Cape of *Good-Hope*, even beyond the *Ganges*.

John

John the Third had requested these Briefs, and the Pope had freely granted them, with design thereby to make the Mission of Father *Francis* the more Illustrious and Authentique. The Father receiv'd them from the hands of the King, with profound respect, saying that as much as his weakness was capable of performing, he shou'd endeavour to sustain the burden, which God and Man had laid upon him.

*He refuses
the Provisions
offer'd him for
his Voyage.*

Some few days before he went to Sea, *Don Antonio d'Ataïda* Count of *Castagnera*, who supervis'd the Provisions of the Naval Army, advertis'd *Xavier* to make a Note of what things were necessary for him in order to his Voyage, assuring him from his Majesty, that he shou'd be furnish'd to his own desire. They want nothing, reply'd the Father with a smile, who have occasion for nothing. I am much oblig'd to the King for his Liberality, and to you for your care of me; but I owe more to the Divine Providence, and you wou'd not wish me to distrust it.

The Count of *Castagnera*, who had an express Order from the King, to make a large Provision for Father *Xavier*, was very urgent with him, and importun'd him so strongly to take something, for
fear

fear, said he, of tempting Providence, which does not every day work Miracles, that *Xavier*, not to appear either obstinate or presumptuous, demanded some few little Books of Devotion, for which he foresaw he shou'd have occasion in the *Indies*, and a thick Cloath Habit against the excessive colds, which are to be endur'd in doubling the *Cape*.

The Count amaz'd that the Father ask'd for nothing more, besought him to make a better use of the Kings offers: but seeing that all his intreaties prevail'd nothing, you shall not be Master in every thing, said he, with some kind of heat, and at the least you cannot possibly refuse a Servant to attend you, because I am sure you cannot be without one.

So long as I have the use of these two hands, replyed *Xavier*, I will have no other Servant: But decency, rejoin'd the Count, requires that you shou'd have one, if it were but to maintain the dignity of your Character. How shameful wou'd it seem to behold an Apostolical Legat washing his own Linnen on the Deck, and dressing his own Victuals. I will take upon me for once, said *Xavier*, to serve my self and others too without dishonouring my Character. So long

as I do no ill, I am in no fear of scandalizing my Neighbour; nor of debasing that Authority with which I am intrusted by the Holy See. They are these humane considerations, and false notions of decencies and punctilios which have reduc'd the Church to that condition, in which we now see it.

This positive answer stop'd *Castagnera's* mouth; but afterwards, he gave great commendations of *Xavier*, and publickly said, that he found it much more difficult to combat the denials of *Father Francis*, than to satisfy the craving desires of other men.

The day of his departure being come at length, and all things in a readiness to set Sail, *Xavier* went to the Port, with his two Companions, whom he carried with him to the *Indies*, namely *Father Paul de Camerino* an *Italian*, and *Francis Mansilla* a *Portuguese*, who was not yet in Priests Orders. *Simon Rodriguez* bore him Company to the Fleet; and then it was, that embracing each other with much tenderness, *My Brother, said Xavier, these are the last words which I shall ever say to you: We shall see each other no more in this present World; let us endure our separation with patience: for most certain it is, that being well uni-*

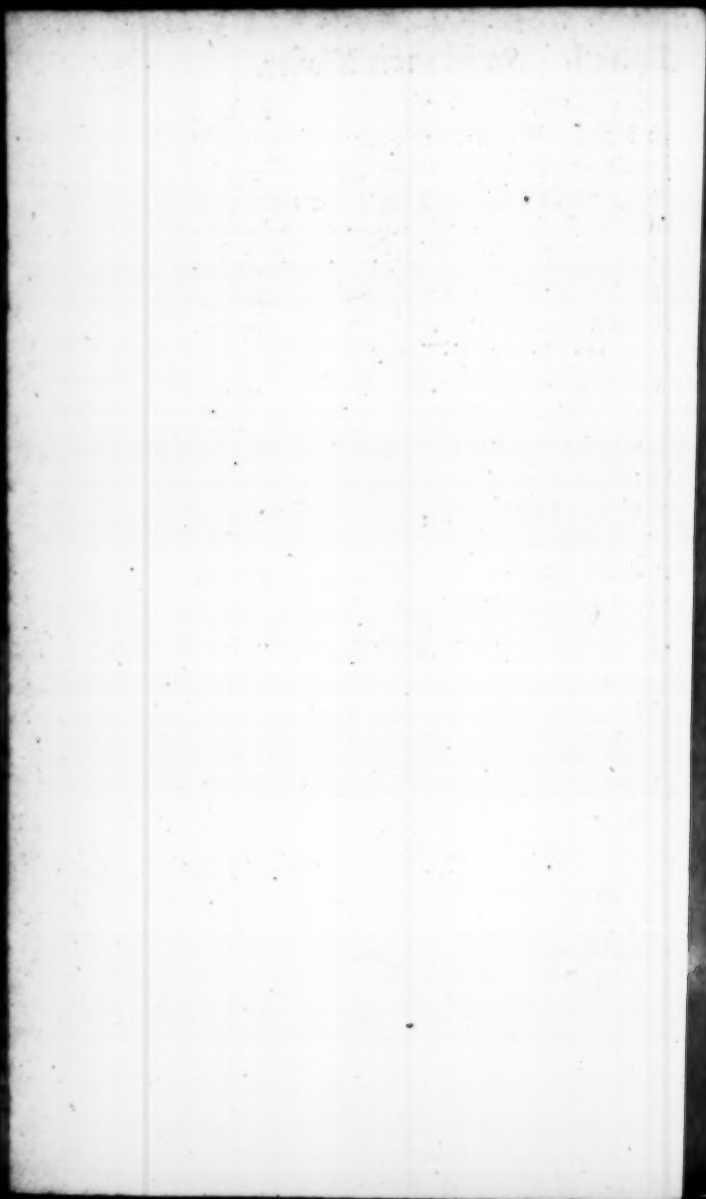
He goes for the Indies, and what he said to Rodriguez at parting.

ted with our Lord, we shall be united in our selves; and that nothing shall be able to divide us from the Society which we have in Jesus Christ.

As to what remains, I will, for your satisfaction, added he, discover to you a Secret, which hitherto I have conceal'd from your knowledge: You may remember, that when we lodg'd as Chamber-Fellows, in the Hospital at *Rome*, you heard me crying out one night, *yet more, O my Lord, yet more*: You have often ask'd what that exclamation meant? and I have always answer'd you, that you should not trouble your self about it; I must now tell you, that I then beheld, but, whether sleeping or waking, God onely knows, all I was to suffer for the glory of *Jesus Christ*; Our Lord infus'd into me so great a delight for sufferings, that not being able to satiate my self, with those troubles which he had presented to my imagination, I beg'd of him yet more. And that was the sence of what I pronounc'd with so much fervency, *yet more, yet more*. I hope the Divine goodness, will grant me that in *India*, which he has foreshewn to me in *Italy*, and that the desires which he inspir'd into me shall be shortly satisfi'd.

After these words they embrac'd each other

other a-new, and parted both of them in tears. When *Rodriguez* was return'd on shore, they gave the signal of departure, and set Sail. This was on the 7th. of *April*, in the year 1541, under the Command of *Don Martin Alphonso de Sousa*, Viceroy of the *Indies*, a man of known Integrity, and consummate experience, in what related to those parts, where he had formerly liv'd for many years. He was desirous of *Xavier's* Company, in the Admiral, which was call'd the *St. James*. *Xavier* went aboard on his own Birth-day, entring then on his six and thirtieth year. He had resided eight months entire at *Lisbonne*; and for seven years and somewhat more, had been the profess'd Disciple of *Ignatius Loyola*.



THE
LIFE
OF
St. FRANCIS XAVIER.

BOOK II.

WHILE the Christian Religion flourish'd in *Asia*, under the Emperours of *Constantinople*, there were two ordinary passages, and both of them short enough towards the *Indies*: The one by *Syria*, over the *Euphrates* and the *Persian Gulph*; the other by *Egypt*, over the *Arabian Gulph*, commonly call'd the *Red Sea*. But after the *Saracens* had possess'd themselves of those places, the *European* Christians finding those passages unsecure for travelling, sought out ways of a larger

*By what way
he passes to
the Indies.*

larger circuit, to avoid falling into the hands of their most mortal Enemies.

The *Portuguese* were the first, who be-
thought themselves of Coasting all *Affrick*,
and one part of *Arabia* and *Persia*; by
taking this compass, the *Indies* are di-
stant from *Portugal* about four thousand
Leagues, and the Passengers are con-
strain'd to suffer twice the scorching
heats of the Torrid Zone, in going under
the Equinoctial Line, which divides *Af-
frica* almost into two equal parts.

Don Henry, Son of King *John the First*,
the most skilful Prince of that Age in the
Mathematicks, was he who attempted the
discovery of those Seas, and undertook
to double the *Cape of good hope*, upon the
account of traffick, which he desir'd to
establish betwixt the Crown of *Portugal*,
and the Emperour of *Ethiopia*, commonly
call'd *Prestor John*. This Enterprize ha-
ving succeeded, the Kings of *Portugal*,
Alphonso the Fifth, *John the Second*, and
Emanuel the First, follow'd it so happily,
that by little and little, they compleated
the passage to the *Indies*.

His employment
in the Ship.

This was the course that Father *Xavier*
held with the Fleet of *Portugal*: He found
himself sufficient employment, during
the time of the Navigation: His first
study was to put a stop to those disorders
which

which are commonly occasion'd by an idle life on Ship-board: And he began with gaming, which is the only recreation, or rather the whole employment of the Sea-men.

That he might banish Games of Chance, which almost always occasion Quarrels and Swearing, he propos'd some little innocent diversions, capable of entertaining the Mind, without stirring up the Passions. But seeing that in spite of his endeavours, they were bent on Cards and Dice, he thought it not convenient to absent himself, but became a looker on, that he might somewhat awe them by his presence; and when they were breaking out into any extravagance, he reclaim'd them by gentle and soft reproofs. He shew'd concernment in their gains, or in their losses, and offer'd sometimes to hold their Cards.

There were at least a thousand persons in the Admiral, men of all conditions: The Father made himself all to all, thereby to gain some to *Jesus Christ*; entertaining every Man with such discourse as was most suitable to his Calling. He talk'd of Sea Affairs to Mariners, of War to the Souldiery, of Commerce to Merchants, and of Affairs of State to men of Quality. His natural gayety, and obliging

ging humour, gain'd him a general esteem: The greatest Libertins, and most brutal persons sought his Conversation, and were even pleas'd to hear him speak of God.

He instructed the Seamen daily, in the Principles of Religion, of which the greater part were wholly ignorant, or had at the best but a smattering of it; and preach'd to them on every Holiday, at the foot of the main Mast. All of them profited by his Sermons, and in little time nothing was heard amongst them, which was offensive to the honour of God, or that wounded Christian Charity; or touch'd upon obsceneness, or ill manners. They had a profound veneration for him; with one word only, he appeas'd their Quarrels, and put an end to all their differences.

The Viceroy, *Don Martin Alphonso de Sofa*, invited him from the very first day to eat at his Table; but *Xavier* humbly excus'd it, with great acknowledgments, and during all the Voyage, liv'd only on what he begg'd about the Ship.

In the mean time the insufferable colds of *Cabo Verde*, and the excessive heats of *Guinee*, together with the stench of the fresh Waters, and putrification of their Flesh Provisions under the Line, produc'd many

many dangerous distempers. The most common was a pestilential Fever, accompany'd with a kind of Cancer, which bred in the Mouth, and ulcerated all the Gums: The Sick being crowded together, spread the infection amongst themselves; and as every one was apprehensive of getting the disease, they had been destitute of all succour, if Father *Francis* had not taken compassion on them. He wip'd them in their Sweats, he cleans'd their Ulcers, he wash'd their Linnen, and rendred them all the most abject services; but above all things, he had care of their Consciences, and his principal employment was to dispose them to a Christian Death.

These were his perpetual Employments, being at the same time himself seiz'd with continued fits of Vomiting, and extream Languishments, which lasted two whole Months. For his ease and refreshment, *Sofa* caus'd him to be accommodated with a larger Cabin than was first appointed for him; he accepted of it, but it was only to lodge in it, those who were most desperately ill: As for himself, he lay bare upon the Deck, without other Pillow, than the tackling.

He receiv'd also the Dishes which the Viceroy sent him from his Table, and divided

divided them amongst those, who had most need of nourishment. So many actions of Charity, gain'd him the surname of the Holy Father from thence forward, which continued to him all his life, even amongst *Mahometans* and *Idolaters*.

While *Xavier* employ'd his time in this manner, the Navy following its course met with Rocks and Tempests, and contrary Tides. After five Months of perpetual Navigation it arriv'd at *Mozambique*, towards the end of *August*.

He arrives at Mozambique, and what he does there.

Mozambique is a Kingdom, scituate on the Eastern Coasts of *Affrica*, inhabited by *Negro's*, a barbarous people, but less Savage than their Neighbours the *Cafres*; by reason of the trade which they continually maintain with the *Ethiopians* and *Arabs*. There is no Port on all the Shore to secure Shipping from the Winds; only one little Island is shap'd into a Haven both convenient and safe.

This Isle which is but a mile distant from the main Land, bears the name of *Mozambique*, together with the whole Kingdom. It was formerly subject to the *Saracens*, and a *Xeriffe Moor* commanded it. But since, the *Portuguese* have made themselves Masters of it, and built a Fort, to secure the passage of their Vessels,

sels,

sels, and refresh their Sea-beaten men, who commonly stay there for some time.

The Army under *Sofa*, was constrain'd to Winter in this Island, not only because the season was far spent, but also because the sick Passengers cou'd no longer support the incommodities of the Sea. The place notwithstanding was not very proper for infirm persons, for the Air is unwholsome; which proceeds from hence, that the Sea overflowing the Low-lands of the Isle, at the Spring Tides, the Mass of Waters there gather'd and inclos'd, is corrupted by the heats: For which reason, the Inhabitants are commonly short-liv'd, but more especially Strangers. Upon which occasion *Mozambique*, is generally call'd, *The Sepulchre of the Portuguese*. Besides the intemperance of the Air, at the same time, an infectious disease was raging in the Country.

Being come ashore, *Sofa* gave immediate orders to carry the Sick of every Ship to the Hospital, which is in the Island, of which the Kings of *Portugal* are Founders. Father *Xavier* follow'd them, and with the assistance of his two Companions, undertook to attend them all. The undertaking was beyond his Strength; but the Soul sustains the Body of Apostolical Men, and Charity can do all things.

Ani-

Animated with this new fervour, he went from Chamber to Chamber, and from Bed to Bed, giving remedies to some, and administering the last Sacrament to others. Every one desir'd to have him by him, and all acknowledg'd that the only sight of his Countenance, avail'd them more than a thousand Medicines.

Having pass'd the day in continual labour, he watch'd all night with dying men, or laid himself down by those who were in most danger, to steal a short unquiet slumber, which was interrupted almost every moment: At the least complaint, or even at a sigh, he was awake, and ran to their relief.

He falls sick himself, and yet continues to serve the sick,

So many fatigues, at the length overwhelm'd Nature, and he fell sick himself of a Fever, so violent, and so malignant, that he was blooded seven times in a little space, and was three days in a *Delirium*. At the beginning of his sickness, many were desirous to have withdrawn him from the Hospital, where the Contagion was frightful; and offer'd him their own Lodgings. He constantly refus'd their offers, and told them, *That having made a Vow of Poverty, he wou'd live and die amongst the poor.*

But when the violence of his Distemper

per was somewhat abated, the Saint forgot himself to think on others. Sometimes, not being able to sustain his Body, and burning with his Fever, he visited his dear Patients, and attended them as much as his weakness wou'd permit him. The Physitian having one day met him, going hither and thither as his Charity call'd him, in the middle of his Fitt, after having felt his Pulse, plainly told him, that in all the Hospital, there was not one man in more danger than himself, and pray'd him that he wou'd take some small repose, and but give himself a breathing time, 'till his Fever were in the declension.

I will punctually obey you, reply'd the Father, when I have satisfi'd one part of my duty which calls upon me : it concerns the Salvation of a Soul, and there is no time to be lost on such an occasion. Immediately he order'd to be carried to his own Bed, a poor Ship-Boy who lay stretch'd out on a little straw, with a burning Fever upon him, without Speech or knowledge. The Youth was no sooner plac'd upon the Saints Bed, but he came to himself : *Xavier* made use of the opportunity, and laying himself by the sick Person, who had led a most dissolute Life, exhorted him

him so strongly all that night to abominate his sins, and to rely on the mercy of Almighty God, that he saw him dye, in great contrition, mix'd with saving hope.

After this, the Father kept the promise which he had made to the Physician: and took a greater care of his own preservation; insomuch that his Fever abated by degrees, and at length left him, of it self; but his strength was not yet recover'd, when the Navy put to Sea again. The Viceroy who began to find himself indispos'd, wou'd make no longer stay upon a place so much infected, nor attend the recovery of his People, to continue his Voyage. He desir'd *Xavier* to accompany him, and to leave *Paul de Camerino*, and *Francis Manfilla* to attend the Sick in the Hospital: where indeed they both perform'd their duty as became them.

Thus having made a six months residence on *Mozambique*, they embark'd once more on the 15th. of *March*, and in the year 1542. But they went not aboard the *St. James*, in which they came thither; changing her for a lighter Vessel, which made better Sail.

His first prediction verified by the success.

'Tis here proper to observe, that the Father, according to the report of the Passengers

Passengers who came vvith him from *Portugal* to *Mozambique*, began to manifest that Spirit of Prophecy, which he had to the end of his days, in so eminent a degree. For hearing those of the *St. James* commend that Ship, as a Vessel of the strongest built, and the best equip'd of all the Fleet, he said in expresse words, that she vvou'd prove unfortunate. And in effect, that Ship, which the Viceroy left behind him at *Mozambique*, in the Company of some others, pursuing her course afterwards to the *Indies*, was driven against the Rocks, and dash'd in pieces towards the Island of *Salseta*.

The Galeon, which carried *Sosa* and *Xavier*, had the wind so favourable, that in tvo or three days she arriv'd at *Melinda*, on the Coast of *Affrick*, towards the Equinoctial Line. 'Tis a Town of *Saracens*, on the Sea side, in a flat Country, well cultivated, planted all along with Palm-trees, and beautified with fair Gardens. It has a large enclosure, and is fortify'd with Walls, after the *European* fashion. Tho the building is *Moresque*, the Houses notwithstanding, are both pleasant and convenient. The Inhabitants are warlike, they are black, and go naked; excepting only that they are

*He arrives
at Melinda,
and there con-
fers with the
Mahometans.*

are cover'd with a kind of an Apron of Cotton or Linnen, from the waist to the mid thigh. And indeed the heat of their Clymat will permit them to wear no more; *Melinda* being distant from the Line, but three degrees, and some few minutes.

They have always maintain'd a good correspondence with the *Portuguese*, by reason of the Commerce establish'd betwixt them. The Flag of *Portugal* was no sooner seen, but the *Saracen* King came down to the Port, attended by the most honourable Persons of his Court, to receive the new Governour of the *Indies*: The first object which presented it self to Father *Francis* when he stept ashore, drew tears from his eyes; but they were tears of joy and pity mingled together. The *Portuguese* having there a constant trade, and now and then some of them hapning to dye, are allow'd a Burying-place near the Town, full of Crosses set upon their Graves, according to the custome of the *Catholiques*: And above the rest there was a very large one of hewn stone, plac'd in the middle, and all over gilded.

The Saint ran to it, and ador'd before it; receiving an inward consolation, to behold it rais'd so high, and, as it were, triumphing

triumphing amongst the Enemies of *Jesus Christ*. But at the same time, he was sensibly afflicted, that this sign of our Salvation serv'd less to edifie the Living, than to honour the memory of the Dead. And lifting up his hands to Heaven, he besought the Father of all Mercies to imprint in the hearts of the Infidels, that Cross, which they had suffer'd to be planted on their ground.

His next thoughts prompted him to confer of Religion with the *Moors*, that he might endeavour to shew them the extravagancies of the *Mahometan* Belief, and gain an opportunity of revealing to them the eternal truths of Christian faith. One of the Principal Inhabitants, and wonderfully bigotted to his Sect, prevented him, and immediately demanded of him, if Piety were not wholly extinguish'd in the Towns of *Europe*, as it was in *Melinda*. For to confess the truth, said he, of seventeen *Mosques* which we have, fourteen are quite forsaken; there are but three remaining, at which we pay our Devotions; and even those three are but little visited, and by few Persons.

This proceeds, without all question, added the *Mahometan*, from some enormous sin, but what it is, I know not:

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and

and whatsoever reflections I can make, I am not able to find what has drawn upon us so dreadful a misfortune. There is nothing more clear, reply'd *Xavier*; God, who detests the Prayer of Infidels, has permitted a worship to moulder away, which is displeasing to him; and gives you thence to understand, that he condemns your Sect. The *Sacrazen*, was not satisfy'd with this reason, nor with any other argument which *Xavier* us'd against the Alcoran. While they were thus disputing, a *Caciz*, or Doctor of the Law, join'd company with them, having made the same complaint concerning the *Mosquees*, how little they were frequented, and how cold was grown the devotion of the People. I have taken my measures, said he, and if in two years *Mahomet* comes not in Person to visit the Congregations of the Faithful, who acknowledge him for God's true Prophet, I will certainly look out for some other Religion. *Xavier* took pity on the folly of the *Caciz*, and endeavour'd all he cou'd to convert him at that instant from *Mahometanism*; but he cou'd not prevail upon an obstinate mind blinded with the opinion of its own reason; and therefore the Father acquies'd in the Decrees of that Providence, which has fix'd the

the times and revolutions, for the conversion of Infidels and Sinners.

Having left *Melinda*, where they continued but few days, and still coasting *Affrica*, they cast Anchor at *Socotora*, which is beyond *Cape Guardafu*, and over against the Streight of *Mecca*. The *Moors* of that Country, call it the Isle of *Amazons*, and the reason they alledge, is because it is govern'd by Women. The Inhabitants believe their Isle to be the Earthly Paradise; which notwithstanding, there is scarcely to be found in all the World, a spot of ground less deserving that glorious Title. The Air is in a perpetual sultry heat, the Soyl is dry and barren; and excepting only for the Aloes which is there produc'd, and is indeed the best, which grows in those Eastern Parts, even the name of *Socotora* wou'd not be mention'd. 'Tis not certainly known what Religion they profess, so monstrous is their Belief. They hold from the *Saracens* the Worship of *Mahomet*, from the *Jews* the use of Circumcision and Sacrifices, and yet give themselves the name of *Christians*. The Males bear the name of some or other of the Apostles, the most part of the Women are call'd *Mary*, and yet they have no knowledge of Baptism. They adore the

He passes over to Socotora; his opinion concerning that People.

Cross, and hang it in little about their necks. They chiefly venerate *St. Thomas*; and it is an ancient Tradition amongst them, that this Holy Apostle in going to the *Indies*, was cast by a Tempest on their Coast: that being come ashore, he Preach'd *Jesus Christ* to those of *Socotora*, and that from the wreck of that Ship which brought him thither, they built a Chappel in the middle of their Island.

The condition of these Islanders, sensibly afflicted *Father Xavier*; yet he despair'd not of reducing them to a right understanding of the Faith, because as barbarous as they were, they still preserv'd some footsteps of Christianity amongst them. Having no knowledge of their Tongue, which bears not the least resemblance to any of our *European* Languages, and is also wholly different from the *Ethiopian*, and *Arabique*; at the first, he was constrain'd to testify his sorrow to them by dumb signs, for their ignorance and errours. Afterwards, whether it were, that some one amongst them understood the *Portuguese*, and serv'd as Interpreter to all the rest, or that counting from this very time, he began to receive from above, the first fruits of the gift of Tongues, which was
so

so abundantly bestow'd on him in the *Indies*, on sundry occasions, he spoke to them concerning the necessity of Baptism, and let them know, that there was no possibility of Salvation, without a sincere belief in *Jesus Christ*: but that the Faith allow'd of no mixture, and that to become Christians, they must of necessity cease to be *Jews* or *Mahometans*.

His words made a wonderful impression on the Souls and Hearts of those *Barbarians*: Some of them made him presents of their wild Fruits, in token of their good will; others offer'd him their Children to be Baptiz'd; All promis'd him to receive Baptism themselves, and to lead the Life of true Christians, on condition he wou'd remain with them. But when they beheld the *Portuguese* Galeon ready to depart, they ran in crouds to the Water-side, and besought the Holy man with tears in their eyes, not to forsake them.

So moving a Spectacle wrought compassion in *Xavier*, he was earnest with the Viceroy for leave to stay upon the Isle, at least till the arrival of the Vessels, which he had left at *Mozambique*. But he cou'd obtain no part of his request: and *Sosa* told him, that Heaven having design'd him for the *Indies*, it was to be

wanting to his Vocation, if he endeavour'd this Exchange; and stop'd in the beginning of his race. That his Zeal wou'd find a more ample field, wherein to exercise it self, than in *Socotora*; and People of better inclination than those Islanders, naturally unconstant, and as ready to forsake the Faith, as they were easie to receive it.

Xavier submitted to these reasons of the Viceroy, which on this occasion seem'd to interpret to him the good pleasure of Almighty God. Instantly they hoisted Sail, but the Saint was pierc'd with sorrow to behold those poor creatures, who follow'd him with their eyes, and held up their hands from afar to him; while the Vessel was removing into the deep, he turn'd his head towards them, breathing out profound sighs, and looking mournfully upon them. But that he might leave nothing upon his conscience, to upbraid him concerning the *Socotorins*, he engag'd himself solemnly before Almighty God, to return to them, so soon as possibly he cou'd; or in case he cou'd not, to procure for them some Preachers of the Gospel, to instruct them in the way of their Salvation.

He arrives at
Goa.

This last part of his Navigation was not long. After having cross'd the Sea

of

of *Arabia*, and part of that which belongs to *India*, the Fleet arriv'd at the Port of *Goa*, on the sixth of *May*, in the year 1542, being the thirteenth Month, since their setting out from the Port of *Lisbonne*.

The Town of *Goa*, is scituate on this side of the *Ganges*, in an Island bearing the same name. 'Tis the Capital City of the *Indies*, the Seat of the Bishop and the Viceroy, and the most considerable place of all the East for Traffick. It had been built by the *Moors*, forty years before the *Europeans* had pass'd into the *Indies*: and in the year 1510, *Don Alphonso d'Albuquerque*, surnam'd the Great, took it from the *Infidels*, and subjected it to the Crown of *Portugal*.

At that time was verifi'd the famous Prophecy of *St. Thomas* the Apostle, that the Christian Faith which he had plant-ed in divers Kingdoms of the East, shou'd one day flourish there again; which very Prediction he left graven on a Pillar of living Stone, for the memory of future Ages. The Pillar was not far distant from the Walls of *Meliapore*, the Metropolis of the Kingdom of *Coromandel*; and it was to be read in the Characters of the Country, That when the Sea, which was forty Miles distant from the Pillar, shou'd

come up to the foot of it, there shou'd arrive in the Indies, white Men, and Foreigners, who shou'd there restore the true Religion.

The *Infidels* had laugh'd at this Prediction for a long time, not believing that it wou'd ever be accomplish'd, and indeed, looking on it as a kind of impossibility that it shou'd: Yet it was accomplish'd, and that so justly, that when *Don Vasco de Gama* set foot on the *Indies*, the Sea, which sometimes usurps upon the Continent, and gains by little and little on the dry land, was by that time risen to the Pillar, so as to bathe its lower parts.

Yet it may be truly said, that the Prophecy of *St. Thomas* had not its full effect, till after the coming of Father *Xavier*; according to another Prediction of that holy Man *Peter de Couillan*, a Religious of the *Trinity*, who going to the *Indies* with *Vasco de Gama*, in quality of his Ghostly Father, was Martyr'd by the *Indians* on the seventh of July 1497, forty three years before the beginning of the Society of *Jesus*, who being pierc'd through with Arrows, while he was shedding his Blood for *Christ*, distinctly pronounc'd these following words. *In few years there shall be born*
in

in the Church of God, a new Religious Order of Clergy-men, which shall bear the name of Jesus: and one of its first Fathers, conducted by the Spirit of God, shall pass into the most remote Countries of the East-Indies, the greatest part of which shall embrace the Orthodox Faith, through the Ministry of this Evangelical Preacher.

This is related by *Juan de Figueras Carpi*, in his History of the Order of the Redemption of Captives, from the Manuscripts of the *Trinity Convent* in *Lisbonne*, and the Memoirs of the King of *Portugal's* Library.

After *Xavier* was landed, he went immediately to the Hospital, and there took his Lodging, notwithstanding the instances of the Viceroy, who was desirous to have had him in his Palace. But he wou'd not begin his Missionary Function, till he had paid his respects to the Bishop of *Goa*; whose name was *Juan d'Albuquerque*, of the Order of *St. Francis*, a most excellent person, and one of the most vertuous Prelates which the Church has ever had.

The Father having inform'd him of the reasons for which his Holiness and the King of *Portugal* had sent him to the *Indies*, presented to him the Briefs of Pope *Paul the Third*, at the same time declaring to him,

*He visits the
Bishop of the
Indies.*

him; that he pretended not to use them, without his approbation and good liking: After this, he cast himself at his Feet, and desir'd his Blessing.

The Prelat, edify'd with the modesty of the Father, and struck with that venerable Air of Sanctity which appear'd in his Countenance, took him up immediately, and embrac'd him with great tenderness. Having often kiss'd the *Briefs*, he restor'd them to the Father, with these words, *An Apostolical Legat, sent from the Vicar of Jesus Christ, has no need of receiving his Mission from any other hand: Use freely that power, which the holy Seat has conferr'd upon you: and rest assur'd, that if the Episcopal Authority be needful to maintain, it shall never be wanting to you.*

From that moment they contracted a most sacred friendship, whose Union was so strict, that ever after, they seem'd to have but one Heart, and one Soul: Insomuch that Father *Xavier* undertook not any thing, without consulting the Bishop first; and the Bishop on his side, imparted all his designs to Father *Xavier*: and it is almost incredible, how much this holy Correspondence, contributed to the Salvation of Souls, and exaltation of the Faith.

Before

Before we pass farther, 'tis of consequence to know the estate of Religion at that time in the *Indies*. 'Tis true, that according to the Prophecy of St. *Thomas*, they who discover'd the *East-Indies*, had new planted Christianity in some parts of them, where all was in a manner quite forgotten. But Ambition and Avarice, in short time after, cool'd the zeal of these new Conquerours; instead of extending the Kingdom of *Jesus Christ*, and of gaining Souls to him, they thought of nothing more, than of enlarging their Dominion, and enriching themselves. It happen'd also, that many *Indians* newly converted to the Faith, being neither cultivated by wholesome Instructions, nor edify'd by good Examples, forgot insensibly their Baptism, and return'd to their ancient Superstitions.

And if any amongst them kept constant to his Christianity, and declar'd himself a Believer, the *Mahometans*, who were uppermost in many places, along the Coast, and very wealthy, persecuted him with great cruelty, without any opposition on the part of the *Portuguese* Governour or Magistrates. Whether the Power of *Portugal*, were not yet sufficiently establish'd, or that Interest was predominant over Justice and Religion.

This

The estate of Religion in the Indies at his arrival.

This cruel usage deterr'd the new Christians from professing *Jesus Christ*, and was the reason, that amongst the Infidels, all thoughts of Conversion were laid aside.

But what yet appears more wonderful, the *Portuguese* themselves liv'd more like Idolaters than Christians. For to speak somewhat more particularly of their corrupt manners, according to the relation which was sent to King *John* the Third of *Portugal*, from the *Indies*, by a Man in power, and worthy of belief: some few Months before the arrival of Father *Xavier*, every Man kept as many Mistresses as he pleas'd, and maintain'd them openly in his own House, even in the quality of lawful Wives. They bought Women, or took them away by force, either for their Service, or to make Money of them. Their Masters tax'd them at a certain Sum by the day, and for fault of payment, inflict'd on them all sorts of punishment: Insomuch, that those unhappy creatures not being able sometimes to work out the daily rate impos'd on them, were forc'd upon the infamous traffick of their Bodies, and become publick prostitutes, to content the Avarice of their Masters.

Justice was sold at the Tribunals, and the

the most enormous crimes escap'd from punishment, when the Criminals had wherewithal to corrupt their Judges.

All methods for heaping up Money, were accounted lawful, how indirect soever, and Extortion was publicly profess'd. Murder was reckon'd but a venial trespass, and was boasted as a piece of bravery.

The Bishop of *Goa*, to little purpose, threatn'd them with the wrath of Heaven, and the thunder of Excommunications: No dam was sufficient for such a Deluge, their Hearts were harden'd against Spiritual Threatning and Anathema's. Or to speak more properly, the deprivation of Sacraments was no punishment to such wicked wretches, who were glad to be rid of them.

The use of Confessions, and the Communion, were in a manner abolish'd; and if any one by chance, was struck with a remorse of Conscience, and desir'd to reconcile himself to God, at the foot of a Priest, he was constrain'd to steal to his Devotions by night, to avoid the scandal to his Neighbour.

So strange a depravation of manners, proceeded from these causes. Its rise was taken from the licence of Arms, which permit, and almost authorise the greatest

est disorders in a conquer'd Country. The Pleasures of *Asia*, and the Commeree of *Infidels*, aided not a little to debauch the *Portuguese*, as starch'd and regular, as they naturally are. The want of spiritual Directors, contributed largely to this growing mischief.

There were not four Preachers in all the *Indies*: nor any one Priest without the Walls of *Goa*: Insomuch, that in many fortify'd places whole years were pass'd, without hearing a Sermon or a Mass.

Behold a Draught, not unressembling the face of Christianity in this new World, when Father *Xavier* arriv'd in it.

The Author of the Relation from whence mine is copied, seems to have had some kind of foresight of his coming: for, in the conclusion of his *Memorial*, he prays Almighty God, and earnestly desires the King of *Portugal*, to send some holy Man to the *Indies*, who might reform the manners of the *Europeans*, by his Apostolick Instructions, and his exemplary Vertues.

As for the *Gentils*, the life they led, resembled that of Beasts, rather than of Men. Uncleanness was risen to the last excess amongst them; and the least corrupt were those who had no Religion.

The

The greatest part of them ador'd the Devil under an obscene Figure, and with Ceremonies which modesty forbids to mention: Some amongst them chang'd their Deity every day, and the first living Creature, which happen'd to meet them in the Morning, was the Object of their Worship; not excepting even Dogs or Swine: In this they were uniform, that they all offer'd bloody Sacrifices to their Gods; and nothing was more common, than to see bleeding Infants on the Altars, slaughter'd by the hands of their own Parents.

Such manifold abominations, inflam'd the Zeal of Father *Xavier*: He wish'd himself able at the same time, to have apply'd remedies to them all; yet thought himself oblig'd to begin with the household of Faith, according to the precept of *St. Paul*; that is to say, with the Christians; and amongst them he sing'd out the *Portuguese*, whose example was like to be most prevalent with the Baptis'd *Indians*. Behold, in what manner he attempted this great enterprize of Reformation.

To call down the Blessing of Heaven on this difficult employment, he consecrated the greatest part of the night to Prayers, and allow'd himself at the most
but

*His first work
at Goa.*

but four hours of Sleep: and even this little repose, was commonly disturb'd. For lodging in the Hospital, and lying always near the sick, as his custom had been at *Mozambique*, his slumber was broken by their least complaint, and he fail'd not to rise to their relief.

He return'd to his Prayers at break of day; after which he celebrated Mass: He employ'd the forenoon in the Hospitals; particularly in that of the *Lepers*, which is in one of the Suburbs of *Goa*. He embrac'd those miserable Creatures one after the other; and distributed amongst them, those Alms which he had been begging for them, from Door to Door. After this he visited the Prisons, and dealt amongst them the same effects of Charity.

In coming back, he made a turn about the Town, with his Bell in his hand, and gave a loud Summons to the Fathers of Families, that, for the love of God, they wou'd send their Children and their Slaves to Catechism.

The holy Man was convinc'd in his Heart, that if the *Portuguese* Youth were well instructed in the principles of Religion, and form'd betimes to the practice of good Life, Christianity, in a little time, wou'd be seen to revive in *Goa*, but in case the Children grew up without instruction

struction or discipline, there was no remaining hope, that they who suck'd in Impiety, and Vice, almost with their Milk, shou'd ever become sincere Christians.

The little Children, gather'd together in Crowds about him, whether they came of their own accord, through a Natural Curiosity, or that their Parents sent them, out of the respect which they already had for the holy Man, howsoever vicious themselves. He led them to the Church, and there expounded to them, the *Apostles Creed*, the *Commandments of God*, and all the practices of *Devotion*, which are in use amongst the Faithful.

The first fruits of his labours.

These tender Plants, receiv'd easily the impressions which the Father made on them, and it was through these little Babes that the Town began to change its Face. For by daily hearing the Man of God, they became modest and devout: their Modesty and Devotion, was a silent censure of that debauchery which appear'd in persons of riper age: Sometimes they even reprov'd their Fathers, with a liberty which had nothing of childish in it, and their reproofs put the most dissolute *Libertines* to the blush.

Xavier then proceeded to publick Preaching, whether, all the people flock'd; and, to the end that the *Indians* might understand, as well as the *Portuguese*, he affected to speak that Language, in a gross and clownish dialect, which pass'd at that time amongst the Natives of the Country. It was immediately seen, what power a Preacher animated by the Spirit of God, had over the Souls of perverted men. The most scandalous Sinners, struck with the horror of their Crimes, and the fear of eternal Punishment, were the first who came to Confession: Their example took away from others the shame of confessing; insomuch that every one now strove who shou'd be formost, to throw himself at the Fathers Feet, knocking their Breasts, and bitterly lamenting their offences.

The fruits of Penitence, accompanying these Tears, were the certain proofs of a sincere Conversion. They cancell'd their unlawful Bonds and Covenants of Extortion; they made restitution of their ill gotten Goods; they set at liberty their Slaves, whom they had oppress'd, or had acquir'd unjustly; and lastly, turn'd away their Concubines, whom they were unwilling to possess by a lawful marriage.

The

The Saint acted with the *Concubinarians*, almost in the same manner, as our Saviour dealt with the *Publicans* and *Harlots*. Far from treating them severely, the deeper they were plung'd in that darling Vice, the more tenderly he seem'd to use them. On all occasions he declar'd himself their Friend; he made them frequent visits, without fear of being upbraided with so infamous a Conversation. He invited himself sometimes to eat with them; and then assuming an Air of gayety, he desir'd the Master to bring down the Children to bear him company. When he had a little commended their prettiness, he ask'd to see their Mother, and shew'd her the same Countenance, as if he had taken her for an honest Woman. If she were beautiful or well shap'd, he prais'd her, and said, *she look'd like a Portuguese*: After which, in private Conversation, *You have*, said he to the Master, *a fair Slave, who well deserves to be your Wife*. But if she were a swarthy, ugly *Indian*, Good God! he cry'd out, *what a Monster do you keep within your doors! and how are you able to endure the sight of her?* Such words, spoken in all appearance, without design, had commonly their full effect: The Keeper marry'd her, whom the

His industry to gain the Concubinarians.

Saint had commended, and turn'd off the others.

This so sudden a change of manners, was none of those transient fits of Devotion, which pass away, almost as soon as they are kindled; Piety was establish'd in all places; and they who formerly came to confession once a year, to speak the best of it, now perform'd it regularly once a month. They were all desirous of confessing themselves to Father *Xavier*, so that Writing from *Goa* to *Rome* on that Subject, he said, *that if it had been possible for him, to have been at once in ten places, he shou'd not have wanted for employment.* His Catechising having had that wonderful success which we have mention'd, the Bishop *Don John d'Albuquerque* ordain'd, that from thence forward, the Children shou'd be taught the Christian Doctrin, in all the Churches of the Town. The Gentlemen and Merchants applyed themselves to the regulation of their Families, and banishment of vice. They gave the Father considerable Sums of Money, which he distributed in their presence, in the Hospitals and Prisons. The Viceroy accompanied the Saint thither once a week, to hear the complaints of the Prisoners and to relieve the Poor. This Christian practice

practice was so pleasing to the King of Portugal, John the Third, that afterwards he writ to Don John Don de Castro, Governour of the Indies, expressly ordering him, to do that once a month, which Don Martin Alphonso de Sosa never fail'd of doing every week; in short, the Portuguese of Goa, had gain'd such an habitude of good Life, and such an universal change of manners had obtain'd amongst them, that they seem'd another sort of People.

This was the state of affairs, when Michael Vaz, Vicar General of the Indies, a Man of rare virtue, and wonderful zeal for the propagation of the Faith, gave Xavier to understand, that on the Oriental Coast, which lies extended from Cape Comorin, to the Isle of Manar, and is call'd the Coast of Fishery, there were certain People call'd Paravas, that is to say, Fishers, who had caus'd themselves to be Baptiz'd some time since, on occasion of succours which had been given them by the Portuguese against the Moors, by whom they were cruelly oppress'd: That these People had nothing more of Christianity, than Baptism, and the name, for want of Pastours to instruct them; and that it would be a work well-pleasing in the sight of God

He is told of the Coast of Fishery, and goes thither. This Coast is call'd in the Maps La Pescaria.

to accomplish their Conversion. He conceal'd not from him, that the Land was barren, and so destitute of the conveniences of life, that no stranger was willing to settle there. That interest alone drew the Merchants thither, in the season of Pearl-Fishing, and otherwise the heats were insupportable.

There cou'd not have been made to *Xavier* a Proposition more according to his hearts desire. He offer'd himself without the least hesitation, to go and instruct that People: and he did it so much the more freely, because his presence was no longer so necessary at *Goa*, where Piety was now grown into a habit, by a settled form of five months standing.

Having receiv'd the Benediction of the Bishop, he embarqu'd about the midst of *October*, in the year 1542, in a Galiot, which carried the new Captain of *Comorin*; and took with him two young Ecclesiasticks of *Goa*, who had a tolerable insight into the Language of the *Malabars*, which is spoken in the Coast of *Fisbery*. *Sofa* offer'd to have furnish'd him with money for all his occasions: But Apostolique men have no greater treasures than their Poverty, nor any fund more certain than that of Providence. He accepted only a pair of Shooes, to defend
him

him in some measure from the burning Sands upon the Coasts; and, at parting, desir'd the Viceroy to send him his two Companions, who were left behind at *Mozambique*, so soon as they shou'd arrive at *Goa*.

The Cape of *Comorin*, is at the distance of about six hundred Miles from *Goa*: 'Tis a high Promontory, jutting out into the Sea, and facing the Isle of *Ceylan*. The Father being there arriv'd, immediately fell in with a Village of Idolaters. He cou'd bear to go no farther, without Preaching the Name of *Jesus* to the Gentiles. But all he cou'd declare by the mouth of his Interpreters signified nothing. And those *Pagans* plainly told him, that they cou'd not change their Faith, without consent of the Lord, of whom they held. Their obstinacy, however, was of no long continuance, and that Omnipotence, which had preordain'd *Xavier* to the Conversion of Idolaters, wou'd not that his first Labours shou'd be unsuccessful.

A Woman of the Village had been three days in the pains of Child-birth; and had endur'd great torments, without being eas'd, either by the Prayers of the *Brachmans*, or any natural remedies. *Xavier* went to visit her, accom-

*He works a
Miracle at Cape
Comorin.*

panied by one of his Interpreters. And then it was, says he, in one of his Letters, *that forgetting I was in a strange Country, I began to call upon the name of the Lord; though at the same time, I cou'd not but remember, that all the Earth, is equally his, and all its Inhabitants are belonging to him.*

The Father expounded to the Sick Woman the Principles of our Faith; and exhorted her to repose her trust in the God of the Christians. The Holy Ghost who by her means had decreed to save that People, touch'd her inwardly; in-somuch, that being ask'd, if she believ'd in Jesus Christ? and if she desir'd to be Baptiz'd? she answer'd yes; and that she spake from the bottom of her heart. *Xavier*, then read the Gospel to her, and Baptiz'd her: she was immediately deliver'd of her Child, and perfectly recover'd. This visible Miracle immediately fill'd that poor Cabin, with astonishment and gladness. The whole Family threw themselves at the Father's feet, and ask'd to be instructed: and being sufficiently taught, not one amongst them but receiv'd Baptism. This news being blown abroad, through all the Country, the chief of the place, had the curiosity to see a person so wonderful in
his

his Works, and in his Words. He Preach'd to them the words of Eternal Life, and convinc'd their reason of the truth of Christianity; But convinc'd though they were, they durst not as they said, become Christians, without the permission of their Prince.

There was at that time, in the Village, an Officer; sent expressly from the Prince, to collect a certain annual Tribute. Father *Xavier* went to see him, and expounded so clearly to him, all the Law of *Jesus Christ*, that the Pagan presently acknowledg'd, there was nothing in it which was ill; and after that, gave leave to the Inhabitants to imbrace it. There needed no more, to a people, whom nothing but fear withheld from it; they all offer'd themselves to be Baptiz'd, and promis'd thenceforth to live in Christianity.

The Holy man, encourag'd by so happy a beginning, follow'd his way with more chearfulness; and came to *Tutucur-in*, which is the first Town belonging to the *Paravas*. He found in effect, that this People, excepting only their Baptism, which they had receiv'd rather to shake off the Moorish Yoke, than to subject themselves to that of *Jesus Christ*, were wholly Infidels; and he declar'd to them

*He Labours
in the salvation
of the Paravas.*

them the Mysterics of our Faith, of which before, they had not receiv'd the least tincture. The two Church-men who accompanied him, serv'd him in the nature of Interpreters: But *Xavier* reflecting within himself, that these Church-men frequently alter'd those things, which pass'd through their mouths; and that our own words, when spoken by our selves, have more vigour in them, bethought himself of finding some expedient, whereby to be understood, without the assistance of another. The way he took was to get together some People of the Country, who understood the *Portuguese* Language: and to joyn them with the two Ecclesiastiques, who were knowing in the *Malabar*. He consulted both Parties for many days together, and drudging at his business, Translated into the *Paravas* tongue, the words of the sign of the Cross, the Apostles Creed, the Commandements, the Lords Prayer, the Salutation of the Angel, the Confiteor, the Salve Regina, and in fine, the whole Catechism.

The Translation being finish'd, the Father got without book, what he cou'd of it; and took his way about the Villages of the Coast, in number thirty, about half of which were baptiz'd, the rest Idolaters.

I went about, with my Bell in my hand, says he himself, and gathering together all I met, both Men and Children, I instructed them in the Christian Doctrin: The Children learnt it easily by heart, in the compass of a month, and when they understood it, I charg'd them to teach it their Fathers and Mothers, all of their own Family, and even their Neighbours.

*His manner
of teaching the
Christian faith.*

On Sundays I assembled the Men and Women, little Boys and Girls in the Chapel; all came to my appointment, with an incredible joy, and most ardent desire to hear the Word of God. I began with the confessing God to be one in nature, and trine in Persons. I afterwards repeated, distinctly, and with an audible voice, *the Lords-Prayer, the Angelical Salutation, and the Apostles Creed*. All of them together repeated after me; and 'tis hardly to be imagin'd, what pleasure they took in it. This being done, I repeated the *Creed* singly; and insisting on every particular Article, ask'd if they certainly believ'd it? They all protested to me with loud cries, and their hands across their breasts, that they firmly believ'd it. My practice is to make them repeat the *Creed* oftner than the other Prayers; and I declare to them,
at

at the same time, that they who believe the Contents of it are true Christians.

From the *Creed* I pass to the *Ten Commandments*, and give them to understand, that the Christian Law is compris'd in those ten Precepts, that he who keeps them all according to his Duty, is a good Christian; and that Eternal Life is decreed to him: That on the contrary, whoever violates one of these Commandments, is a bad Christian, and that he shall be damn'd eternally, in case he repent not of his Sin: Both the new Christians and the Pagans admire our Law, as Holy, and Reasonable, and consistent with it self.

Having done as I told you, my custom is to repeat with them, the *Lords Prayer*, and the *Angels Salutation*. Once again we recite the *Creed*, and at every *Article*, besides the *Pater noster* and the *Ave Maria*, we intermingle some short Prayer: for having pronounc'd aloud the first *Article*, I begin thus, and they say after me, *Jesus, thou Son of the living God, give me the Grace to believe firmly, this first Article of thy Faith, and with that intention we offer thee that Prayer, of which thou thy self art Author.* We add, *Holy Mary, Mother of our Lord Jesus Christ, obtain for us, from thy belov'd*
Son,

Son, to believe this Article, without any doubt concerning it. The same method is observ'd in all the other Articles, and almost in the same manner, we run over the *Ten Commandments*. When we have jointly repeated the first Precept, which is, *To love God*, we pray thus: O Jesu Christ, *thou Son of the living God, grant us thy Grace to love thee above all things!* and immediately after we say the *Lords Prayer*: Then, immediately we subjoin, *O holy Mary, Mother of Jesus, obtain for us, from thy Son, that we may have the Grace to keep this first Commandment.* After which we say the *Ave Maria*. We observe the same method through the other nine Commandments, with some little variation, as the matter requires it.

These are the things which I accustom them to beg of God, in the common Prayers, omitting not sometimes to assure them, that if they obtain the thing for which they pray, even that is a means for them to obtain other things more amply than they cou'd demand them.

I oblige them all to say the *Confiteor*, but principally those who are to receive *Baptism*, whom I also enjoin to say the *Belief*. At every Article I demand of them, if they believe it without any scruple, and when they have assur'd me
that

that they do, I commonly make them an Exhortation, which I have compos'd in their own language; being an Epitome of the Christian Faith, and of the necessary duties incumbent on us in order to our Salvation. In conclusion, I baptise them, and shut up all, in singing the *Salve Regina*, to implore the assistance of the blessed Virgin.

'Tis evident, by what we have already said, concerning the instruction of the *Paravas*, that *Xavier* had not the gift of Tongues, when he began to teach them. But it appears also, that after he had made the Translation, which cost him so much labour, he both understood and spoke the *Malabar* Tongue, whither he had acquir'd it by his own pains, or that God had imprinted the Species of it in his Mind, after a supernatural manner. 'Tis at least probable, that being in the *Indies*, when he studied any Tongue, the holy Spirt seconded his application, and was in some sort his Master. For 'tis constantly believ'd, that in a very little time, he learnt the most difficult languages; and by the report of many persons, spoke them so naturally, that he could not have been taken for a Foreigner.

*He establishes
Catechists and
Teachers of the
Faith to supply
his place.*

Father *Xavier* having for the space of a month, instructed the Inhabitants of one

Book II. St. Francis Xavier.

III

one Village, in the manner above said, before he went farther, call'd together the most intelligent amongst them, and gave them in writing what he had taught, to the end, that as Masters of the rest, on *Sundays* and *Saints days*, they might congregate the people, and cause them to repeat, according to his Method, that which they had learnt formerly.

He committed to these *Catechists*, (who in their own Tongue are call'd *Canacopoles*) the care of the Churches, which he caus'd to be built in peopled places; and recommended to them the ornament of those Sacred Buildings, as far as their poverty wou'd allow. But he was not willing to impose this task on them, without some kind of Salary; and therefore obtain'd from the Viceroy of the *Indies*, a certain Sum for their subsistence, which was charg'd upon the annual Tribute, payable to the Crown of *Portugal*, from the Inhabitants of that Coast.

'Tis hardly to be express'd, what a *The fruit of his* Harvest of Souls was reap'd from his *labours on the* endeavours; and how great was the fervour *Coast of Fishery.* of these new Christians. The holy Man, writing to the Fathers at *Rome*, confesses himself, that he wanted words to tell it. He adds, *That the multitude of those who*
had

had receiv'd Baptism, was so vast, that with the labour of continual Christnings, he was not able to lift up his Arms: and that his Voice often fail'd him, in saying so many times over and over, the Apostles Creed, and the Ten Commandments, with a short instruction which he always made concerning the duties of a true Christian before he baptis'd those who were of Age.

The Infants alone, who dy'd after Baptism, amounted according to his account to above a thousand. They who liv'd, and began to have the use of Reason, were so affected with the things of God, and so covetous of knowing all the Mysteries of Faith, that they scarcely gave the Father time to take a little nourishment, or a short repose. They sought after him every minute, and he was sometimes forc'd to hide himself from them, to gain the leisure of saying his Prayers, and his Breviary.

*He makes use of
Children to cure
the Sick.*

By the administration of these Children, who were so fervently devout, he perform'd divers extraordinary works, even many of those miraculous Cures, which it pleas'd God to operate by his means. The Coast of *Fishery* was never so full of Diseases, as when the Father was there. It seem'd, as he himself has express'd

express'd it in a Letter, that God sent those Distempers amongst that People, to draw them to him almost in their own despight. For coming to recover on an instant, and against all humane appearance, so soon as they had receiv'd Baptism, or invok'd the name of *Jesus Christ*, they clearly saw the difference betwixt the God of the Christians and the Pagods, which is the name given in the *Indies*, both to the Temples and the Images of theirs false Gods.

No one fell sick amongst the *Gentils*, but had immediate recourse to Father *Xavier*. As it was impossible for him to attend them all, or to be in many places at the same time, he sent there Christian Children where he cou'd not go himself. In going from him one took his Chapelet, another his Crucifix, a third his Reliquiary, and all being animated with a lively Faith, dispers'd themselves through the Towns and Villages. There gathering about the sick as many people as they cou'd assemble, they repeated often, the *Lords Prayer*, the *Creed*, the *Commandments*, and all they had learnt by heart of the *Christian Faith*; which being done, they ask'd the Sick, *If he believ'd unfeignedly in Jesus Christ, and if he desir'd to be baptis'd?* When he had answer'd,

swer'd, *Yes*, they touch'd him with the Chaplet, or Crucifix belonging to the Father; and he was immediately cur'd.

One day, while *Xavier* was preaching the Mysteries of Faith to a great Multitude, some came to bring him word from *Manapar*, that one of the most considerable persons of that place, was possess'd by the Devil, desiring the Father to come to his relief. The Man of God thought it unbecoming of his Duty, to break off the Instruction he was then making. He only call'd to him some of those young Christians, and gave them a Cross which he wore upon his Breast; after which he sent them to *Manapar* with Orders to drive away the Evil Spirit.

They were no sooner arriv'd there, than the possess'd person fell into an extraordinary fury, with wonderful contorsions of his Limbs, and hideous yellings. The little Children, far from being terrify'd, as usually Children are, made a ring about him, singing the Prayers of the Church. After which they compelled him to kiss the Cross; and at the same moment, the Devil departed out of him. Many Pagans there present, visibly perceiving the Vertue of the Cross, were converted on the instant, and became afterwards devout Christians.

These

These young Plants, whom *Xavier* employ'd on such occasions, were in perpetual Disputations with the *Gentils*, and broke in pieces as many Idols as they cou'd get into their power: and sometimes burnt them, throwing their Ashes into the Air. When they discover'd any, bearing the name of Christianity, and yet keeping a Pagod in reserve to adore in secret, they reprov'd them boldly; and when those rebukes were of no effect, they advertis'd the holy Man, to the end, he might apply some stronger remedy. *Xavier* went often in their company, to make a search in those suspected Houses; and if he discover'd any Idols they were immediately destroy'd.

Being inform'd, that one who was lately baptis'd, committed Idolatry sometimes in private, and that the admonitions which he had receiv'd were useless, he bethought himself to frighten him; and in his presence commanded the Children to set Fire to his House: that thereby he might be given to understand, how the the worshipers of Devils, deserv'd eternal burning like the Devils: they ran immediately to their task, taking the Command in a literal sense; which was not *Xaviers* intention: But the effect of it was, that the Infidel detesting, and

*The Zeal of the
Children a-
gainst Idols and
Idolaters.*

renouncing his Idolatry, gave up his Pagods to be consum'd by Fire, which was all the design of the holy Man.

The punishment of a Pagan, who had despis'd the admonitions of Father Xavier.

Another Infidel was more unhappy; He was one of the first rank in *Manapar*: a Man naturally Violent and Brutal. *Xavier*, one day going to visit him, desir'd him, in courteous words, that he wou'd listen to what he had to say to him, concerning his eternal welfare. The *Barbarian* vouchsafed not so much as to give him the hearing, but rudely thrust him out of his House, saying, *That if ever he went to the Christians Church, he was content they shou'd shut him out*: Few days after he was assaulted by a Troop of arm'd Men, who design'd to kill him: All he cou'd do, was to disingage himself from them, and fly away. Seeing at a distance, a Church open, he made to it, as fast as he cou'd run; with his Enemies at his heels pursuing him. The Christians, who were assembled for their exercises of Devotion, alarm'd at the loud cries they heard, and fearing the Idolaters were coming to plunder the Church, immediately shut their Doors; insomuch that he, who hop'd for safety in a holy place, fell into the hands of Murderers, and was assassinated by them; without question by a Decree of the Divine

vine Justice, which reveng'd the Saint, and suffer'd the Wretch to be struck with that imprecation which he had wish'd upon himself.

These Miracles which *Xavier* wrought by the means of Children, rais'd an Admiration of him, both amongst Christians and Idolaters: but so exemplary a punishment, caus'd him to be respected by all the World: and even amongst the *Brachmans* there was not one, who did not honour him. As it will fall in our way to make frequent mention of those Idol-Priests, it will not be from our purpose, to give the Reader a description of them.

The *Brachmans* are very considerable amongst the *Indians*, both for their Birth, and their Employment. According to the ancient Fables of the *Indies*, their Original is from Heaven. And 'tis the common Opinion, that the Blood of the Gods is running in their Veins. But to understand how they were born, and from what God descended, 'tis necessary to know the History of the Gods of that Country, which in short, is this.

The first, and Lord of all the others is *Parabrama*; that is to say, a most perfect Substance, who has his Being from himself, and who gives Being to the rest.

This God being a Spirit free from matter, and desirous to appear once under a sensible Figure, became Man; by the only desire which he had, to shew himself, he conceiv'd a Son, who came out at his Mouth, and was call'd *Maisa*. He had two others after him, one of them whose name was *Visnu*, was born out of his Breast, the other call'd *Brama*, out of his Belly. Before he return'd to his invisibility, he assign'd Habitations and Employments to his three Children. He plac'd the eldest in the first Heaven, and gave him an absolute Command over the Elements, and mix'd Bodies. He lodg'd *Visnu* beneath his elder Brother, and establish'd him the Judge of Men, the Father of the Poor, and the Protectour of the Unfortunate. *Brama* had for his Inheritance the third Heaven, with the superintendence of Sacrifices, and other Ceremonies of Religion. These are the three Deities which the *Indians* represent by one Idol, with three Heads growing out of one Body, with this mysterious signification, that they all proceed from the same principle. By which it may be infer'd, that in former times they have heard of Christianity; and that their Religion is an imperfect Imitation, or rather a Corruption of ours.

They

They say that *Vishnu* has descended a thousand times on earth, and every time has chang'd his shape; sometimes appearing in the figure of a Beast, sometimes of a Man; which is the Original of their *Pagods*, of whom they relate so many Fables.

They add, that *Brama*, having likewise a desire of Children, made himself visible, and begot the *Brachmans*, whose Race has infinitely multiplied: The People believe them demi-Gods, as poor and miserable as they are. They likewise imagine them to be Saints, because they lead a hard and solitary life; having very often no other Lodging than the hollow of a Tree, or a Cave, and sometimes living expos'd to the Air on a bare Mountain, or in a Wilderness, suffering all the hardships of the weather, keeping a profound silence, fasting a whole year together, and making profession of eating nothing which has had Life in it.

But after all, there was not perhaps a more wicked nation under the Canopy of Heaven. The fruit of those austerities which they practice in the desert, is to abandon themselves in publique, to the most brutal pleasures of the Flesh, without either shame or remorse of con-

science. For they certainly believe, that all things, how abominable soever, are lawful to be done, provided they are suggested to them, by the light which is within them. And the People are so insatuated with them, that they believe they shall become holy, by partaking in their crimes, or by suffering any outrage from them.

On the other side, they are the greatest Impostours in the world; their talent consists in inventing new Fables every day, and making them pass amongst the vulgar for wonderful mysteries. One of their cheats is to perswade the simple, that the *Pagods* eat like men; and to the end they may be presented with good cheer, they make their Gods of a Gigantique figure, and are sure to endow them with a prodigious paunch. If those offerings, with which they maintain their Families come to fail, they denounce to the People that the offended *Pagods* threaten the Country with some dreadful judgment, or that their Gods in displeasure, will forsake them, because they are suffer'd to die of hunger.

The Doctrin of these *Brachmans* is nothing better than their Life: one of their grossest errours is to believe that Kings have in them, somewhat of Sacred
and

and Divine. That happy is the man, who can be sprinkled over, with the ashes of a Cow, burnt by the hand of a *Brachman*; but thrice happy he, who in dying, lays hold of a Cow's tail, and expires with it betwixt his hands. For thus assisted, the Soul departs out of the Body purified, and sometimes returns into the Body of a Cow. That such a favour, notwithstanding, is not confer'd but on Heroick Souls, who contempt life, and dye generously, either by casting themselves headlong from a Precipice, or leaping into a kindled Pile, or throwing themselves under the Holy Chariot-wheels, to be crush'd to death by the *Pagods*, while they are carried in Triumph about the Town.

We are not to wonder, after this, that the *Brachmans* cannot endure the Christian Law; and that they make use of all their credit, and their cunning to destroy it, in the *Indies*. Being favour'd by Princes, infinite in number, and strongly united amongst themselves, they succeed in all they undertake, and as being great Zealots for their ancient superstitions, and most obstinate in their Opinions, 'tis not easie to convert them.

Father

He treats with
the Brach-
mans.

Father *Xavier*, who saw how large a Progress the Gospel had made amongst the People, and that if there were no *Brachmans* in the *Indies*, there wou'd consequently be no Idolaters, in all those vast Provinces of *Asia*; spar'd no labour to reduce that perverse Generation, to the true knowledge of Almighty God. He convers'd often with those of that Religion, and one day found a favourable occasion of treating with them: passing by a Monastery, where above two hundred *Brachmans* liv'd together, he was visited by some of the chiefest, who had the curiosity to see a man, whose Reputation was so universal. He receiv'd them with a pleasing countenance, according to his custom, and having engag'd them by little and little, in a discourse concerning the eternal happiness of the Soul; he desir'd them to satisfy him what their Gods commanded them to do, in order to it after death. They look'd a while on one another, without answering. At length a *Brachman*, who seem'd to be fourscore years of age, took the business upon himself, and said in a grave tone, that two things brought a Soul to glory, and made him a companion to the Gods; the one was to abstain from the murther of a Cow, the

the other to give Alms to the *Brachmans*. All of them confirm'd the Old man's answer, by their approbation, and applause, as if it had been an Oracle given from the mouths of their Gods themselves.

Father *Xavier* took compassion on this their miserable blindness, and the tears came into his eyes. He rose on the sudden, (for they had been all sitting) and distinctly repeated, in an audible tone, the *Apostles Creed*, and the *ten Commandments*, making a pause at the end of every Article, and briefly expounding it, in their own language, after which he declar'd to them, what were Heaven and Hell, and by what actions the one and other were deserv'd.

The *Brachmans* who had never heard any thing of Christianity before, and had been listning to the Father with great admiration, rose up, as soon as he had done speaking, and ran to embrace him, acknowledging that the God of the Christians was the true God, since his Law was so conformable to the Principles of our inward light. Every one of them propos'd divers questions to him; if the Soul were immortal, or that it perish'd with the Body, and in case that the Soul died not, at what part of the Body it went out, if in our sleep we dreamt we
were

were in a far Country, or convers'd with an absent Person, whether the Soul went not out of the Body for that time; of what colour God was, whether black or white, their Doctours being divided on that point: the white Men maintaining he was of their colour, the black of theirs: the greatest part of the *Pagods* for that reason being black.

The Father answer'd all their questions, in a manner so suitable to their gross understanding, which was ignorant alike of things divine and natural, that they were highly satisfied with him. Seeing them instructed and dispos'd in this sort, he exhorted them to embrace the Faith of *Jesus Christ*, and gave them to understand, that the truth being made known to them, ignorance cou'd no longer secure them from eternal Punishment.

But what victory can Truth obtain, over Souls which find their interest in following Errour; and who make profession of deceiving the common people? They answer'd (said the Saint in one of his Letters) *that which many Christians answer at this day, what will the world say of us, if they see us change? and after that, what will become of our Families, whose only subsistence is from the offerings which are made to the Pagods? Thus hu-*
mane

mane interest, and worldly considerations, made the knowledge of the truth serve only to their greater condemnation.

Not long afterwards, *Xavier* had another conference with a *Brachman* who liv'd in the nature of an Hermite: He pass'd for the Oracle of the Country, and had been instructed in his youth, at one of the most famous Academies of the East. He was one of those who was knowing in their most hidden Mysteries, which are never intrusted by the *Brachmans* but to a certain select number of their Wise men. *Xavier*, who had heard speak of him, was desirous to see him, and he on his side, was as desirous to see *Xavier*. The intention of the Saint was to try, in bringing over this *Brachman*, if he cou'd gain the rest, who were proud of being his Disciples.

After the first civilities which commonly pass betwixt two men, who mutually covet an acquaintance, and know each other by reputation, the discourse fell upon Religion; and the *Brachman* found in himself at the very first, so great an inclination for *Xavier*, that he cou'd not conceal from him those secrets, which a religious Oath had bound him never to disclose to any. He confest plainly
to

*The conference
of Xavier with
a Famous
Brachman.*

to him, that the Idols were Devils, and that there was only one God, Creatour of the world, and that this God alone deserv'd the adoration of men; that those who held the rank of wisdom amongst the *Brachmans*, solemniz'd the Sunday in his honour, as a holy-day, and that day they only said this Prayer, *O God I adore thee at this present, and for ever.* That they pronounc'd those words softly, for fear of being over-heard, and to preserve the Oath which they had made, to keep them secret. In fine, said he, 'tis to be read in our ancient Writings, *that all the false Religions shou'd one day cease, and the whole world shou'd observe one only Law.*

The *Brachman* having disclos'd these Mysteries to Father *Xavier*, desir'd him in his turn, to reveal to him, what was most mysterious in the Christian Law; and to engage him to deal the more freely with him, and without the least disguise, swore, that he wou'd inviolably, and for ever, keep the secret. I am so far, said the Father, from obliging you to silence, that I will inform you of nothing you desire to know, but on condition that you shall publish in all places what I tell you. The *Brachman* having given him his word, he began to instruct him, by these words of *Jesus Christ*,

Christ, He who will believe, and be baptis'd, shall be sav'd. This he expounded to him at large; at the same time declaring to him, how Baptism was necessary to Salvation: and passing from one Article of Faith to another, he plac'd the truth of the Gospel in so advantageous a light before him, that the *Brachman* declar'd upon the place, he wou'd become a Christian, provided he might be so in secret; and that he might have a Dispensation from some certain duties of Christianity.

This so wicked a disposition made him unworthy of the Grace of Baptism; he remain'd unconverted. Notwithstanding which, he desir'd to have in writing, the *Apostles Creed*, together with our Saviour's words, which had been expounded to him.

He saw Father *Xavier* a second time, and told him he had dreamt he was baptis'd, and that afterwards he became his Companion, and that they travell'd together preaching the Gospel in far Countries: but this Dream had no effect, and the *Brachman* wou'd never promise to teach the people, that there was one only God, Creatour of the World, for fear, says he, that if he broke that Oath which oblig'd him to secrecy, the Devil shou'd punish him with death. Thus

He works divers Miracles.

Thus the Master, though convinc'd, yet not submitting, the Scholars all stood out, and in the sequel, of so great a multitude of Idol-Priests, not one embrac'd the Christian Doctrin from the Heart. Nevertheless, *Xavier* in their presence wrought many Miracles which were capable of converting them. Having casually met a poor Creature, all naked, and full of Ulcers from Head to Foot, he wash'd him with his Hands, drank part of the Water wherewith he had wash'd him, and pray'd by him with wonderful fervency; when he had ended his Prayer, the Flesh of the diseas'd person was immediately heal'd, and appear'd as clean as that of an Infant.

The process of the Saints Canonization, makes mention of four dead persons, to whom God restor'd their life, at this time by the Ministry of his Servant. The first was a Catechist, call'd *Antonio Miranda*, who had been stung in the night, by one of those venomous Serpents of the *Indies*, whose Stings are always mortal. The second was a Child who fell into a Pit, and was drown'd: The two others were a young Man, and a Maid, whom a pestilential Fever had carry'd off, after a short sickness.

But.

But these Miracles, which gaveto the Father the name of Saint amongst the Christians, and caus'd him to be call'd, *He declar'd himself against the Brachmans.*
The God of Nature amongst the Gentils, had no other effect upon the *Brachmans* than to harden their Hearts, and blind their Understandings. *Xavier*, despairing of their Conversion, thought himself bound to publish all their wicked Actions, and bring them into disrepute. And he perform'd it so successfully, that those Men, who were had in veneration by the people, came to be despis'd by all the World; insomuch, that even the Children laught at them; and publickly upbraided them with their Cheats. They began at first to threaten the People, according to their custom, with the anger of their *Pagods*; but seeing their menaces turn'd to scorn, they made use of another Artifice, to regain their Credit.

What malice soever they harbour'd in their Hearts against Father *Xavier*, they manag'd it so well, that to see their conduct, they might have been taken for his Friends. They made him visits, desir'd him to have some kindness for them, they gave him many Commendations: they presented him sometimes with Pearls and Money. But the Father was inex-

K orable,

exorable, and for their Presents, he return'd them, without so much as looking on them.

*The means
whereby he de-
stroy'd Idolatry.*

The decrying of those Idol-Priests, contributed not a little to the destruction of Idolatry, through all that Coast. The life which *Xavier* led, contributed full as much. His Food, was the same with that of the poorest people, Rice and Water. His Sleep was but three hours at the most, and that in a Fishers Cabin on the Ground: for he had soon made away with the Matteress and Coverlet, which the Viceroy had sent him from *Goa*. The remainder of the night he pass'd with God, or with his Neighbour.

He owns, himself, that his labours were without intermission; and that he had sunk under so great hardships, if God had not supported him. For to say nothing of the Ministry of Preaching, and those other Evangelical Functions, which employ'd him day and night; no quarrel was stirring, no difference on foot, of which he was not chosen Umpire. And because those *Barbarians*, naturally chole-rick, were frequently at odds, he appointed certain hours, for clearing up their misunderstandings, and making Reconciliations. There was not any Man fell sick, who sent not for him; and as there were

were always many, and for the most part distant from each other, in the scattering Villages, his greatest sorrow was, that he could not be present with them all. In the midst of all this hurry, he enjoy'd those Spiritual Refreshments and Sweets of Heaven, which God only bestows on Souls, who regard nothing but the Cross: And the excess of those delights was such, that he was often forc'd to desire the Divine Goodness to moderate them: according to what himself testifies in a Letter to his Father *Ignatius*, though written in general terms, and in the third person.

Having related what he had perform'd in the Coast of the Fishery, I have no more to add (*says he*) concerning this Country, but only that they, who come hither, to labour in the Salvation of Idolaters, receive so much Consolation from above, that if there be a perfect Joy on Earth, 'tis that they feel. He goes on, I have sometimes heard a Man saying thus to God, *O my Lord, give me not so much comfort in this life; or if, by an excess of Mercy, thou wilt heap it on me, take me to thy self, and make me partaker of thy Glory, for, 'tis too great a punishment, to live without the sight of thee.*

*He returns to
Goa, and for
what reason.*

A year and more was already past, since *Xavier* had labour'd in the Conversion of the *Paravas*: and in all this time, his two Companions, *Paul de Camerine*, and *Francis Manfilla* were not come to his assistance, though they had been arriv'd at *Goa* some months since. The number of Christians daily multiplying to a Prodigy, and one only Priest, not being sufficient to cultivate so many new Converts in the Faith, or advance them in Christian Piety, the Saint thought it his duty, to look out for succour. And besides, having selected some young Men, well natur'd, and of a good Understanding, qualify'd for the Studies of Divinity, and Humane Sciences, who being themselves well model'd, might return with him, to instruct their Country-men, he was of Opinion, that he ought to conduct them himself, without deferring his Voyage any longer.

On these considerations he put to Sea, on his return, about the conclusion of the year 1543. and having got to *Cochin*, by Mid-January, he arriv'd at *Goa* not long after. For the better understanding of what relates to the Education of those young *Indians*, whom *Xavier* brought, it will be necessary to trace that matter from its Original.

Before

Before the coming of Father *Francis* The beginning, and establishment of the Seminary of holy Faith. to the *Indies*, Christianity had made but little progress in those Countries, and of an infinite number of *Pagans*, inhabiting the Isle of *Goa*, and the parts adjoining, scarce any Man thought of forsaking his Idolatry. In the year 1541, *James de Borba*, a Portuguese Preacher, and Divine, whom King *John* the Third, had sent to *India*, searching out the cause of so great a misfortune, found, that it was not only because the *Europeans* cou'd not easily learn the *Indian* Tongue, but also, because if an *Indian* happen'd to be converted, they exercis'd no Charity towards him; and that the Children of the Faithful, who dy'd poor, were destitute of succour in their wants.

He gave notice of this to the Grand Vicar, *Michael Vaz*, to the Auditour General, *Pedro Fernandez*, to the Deputy-Governour, *Rodriguez de Castel Blanco*, and to the Secretary of State, *Cosmo Annez*, who were all of them his particular Friends, and vertuous Men. These being in the Government, consider'd of the means to remedy the growing evil, the Foundation of which had been discover'd to them by *Borba*; and he himself excited the people to be instrumental in so good a work. For one day, preaching,

he passionately bemoan'd the damnation of so many *Indians*, and charg'd it on the Conscience of his Auditory, that the Salvation of that Idolatrous People depended, in some sort on them. *I pretend not*, said he, *that you shou'd go your selves to the conquest of Souls, nor learn barbarous Languages on purpose, to labour in the Conversion of Gentiles. What I beg of you, in the name of Jesus Christ, is, that each of you, wou'd contribute something towards the maintenance of the new Christians. You will perform by that, what it is not in your power to do, by the preaching of the Gospel; and gain by your temporal goods, those immortal Souls, for which the Saviour of the World has shed his Blood.*

The holy Spirit, who had inspir'd his Tongue, gave efficacy to his Words, by touching the Hearts of those who heard them. Many of them being joyn'd together, it was resolv'd to form a Company, which shou'd provide for the subsistence of those young *Indians* newly converted; and that Society, at first was call'd, *the Brother-hood of St. Mary of the Light*, (or *Illumination*) from the name of that Church where the Fraternity assembled, to regulate that new Establishment.

'Tis true, that as great works, are not accomplish'd all at once ; in the beginning of this, there was only founded a small Seminary, for the Children of Goa, and those of the Neighbour-hood: but the Revenues were increas'd so much afterwards by the liberality of *Don Esteuan de Gama*, Governour of the *Indies*, and by the bounty of *John* the Third, King of *Portugal*, that all the Idolatrous Children, who turn'd Christians, of what Country soever, were receiv'd into it.

There was also a Fund sufficient for the building a fair House and a magnificent Church in a larger Plot: and the Seminary, over which *Borba* presided, was then call'd, *The Seminary of holy Faith*.

Matters being thus dispos'd, above threescore Children, of divers Kingdoms, and nine or ten different Languages, were assembled, to be educated in Piety and Learning. But it was soon perceiv'd, that these Children wanted Masters, capable of instructing and forming them, according to the intention of the Institute. God Almighty had pre-ordain'd the *Seminary of Holy Faith*, for the Society of *Jesus*: and it was by a particular disposition of the Divine Providence, that the same year, wherein the Seminary was establish'd, brought over the Sons of *Ignatius* to the *Indies*.

Accordingly, when *Xavier*, first arriv'd at *Goa*, *Borba* offer'd him the conduct of this new Establishment, and us'd his best endeavours to ingage him in it. *Xavier*, who found an inward call, to something more important, and who already was conceiving in his Mind, the Conversion of a Heathen World, wou'd not coop himself up within a Town, but in his secret intentions, design'd one of his Companions for that employment, which was presented to himself. In the mean time *Borba* wrote into *Portugal*, to *Simon Rodriguez*, and earnestly desir'd from him, some Fathers of the new Society, for whom, he said, the Almighty had prepar'd a House in the new World, before their coming.

During these Transactions, *Paul de Camerin*, and *Francis Mansilla* arriv'd at *Goa*, from *Mozambique*: *Borba* retain'd them both in the Seminary, by permission from the Viceroy; and that was the reason, why they follow'd not Father *Xavier*, to the Coast of *Fisbery*.

*The Seminary
of Holy Faith,
new nam'd the
Colledge of St.
Paul.*

Xavier put into the Seminary, those young *Indians*, whom he had brought along with him; and whatever want he had otherwise of his Companions, he gave the charge of the *Seminarists* to Father *Paul de Camerin*, at the request of *Borba*,

Borba, who had the chief Authority in the Seminary. For it was not till the year 1548, after the death of *Borba*, that the Company possess it in propriety, and without dependence. It then receiv'd the name of a Colledge, and was call'd *the Colledge of St. Paul*, from the title of the Church, which was dedicated to the Conversion of the Apostle of the Gentils. From thence it also proceeded, that the Jesuites were call'd in that Country, the Fathers of *St. Paul*, or the Fathers Paulists, as they are call'd in that Country even at this day.

Father *Xavier* remain'd but a little time at *Goa*; and return'd with all expedition to his *Paravas*, with the best provision of Gospel Labourers, which he cou'd make. He was then desirous of sending a Missioner of the Company to the Isle of *Socotora*, not being in circumstances of going thither in Person; For he had not forgotten the promise, which he made to God in behalf of that People, when he left them. But the small number of Companions which he had, was not sufficient for the *Indies*; and it was not till three or four years afterwards, that he sent Father *Alphonso Ciprian* to *Socotora*.

He returns to the Coast of Fishery; his allions there.

Besides *Manfilla*, who had not yet receiv'd

ceiv'd the Order of Priesthood, he carried with him to the Coast of *Fishery*, two Priests, who were *Indians* by nation, and one *Biscayner*, call'd *John Dortiaga*; when they were arriv'd there, he visited all the Villages with them; and taught them the method of converting *Idolaters* to the Faith, and of confirming those who were already Christians, in it. After which, having assign'd to each of them a division at his particular Province in the Coast, he enter'd farther into the Country, and without any other Guide, than the Spirit of God, penetrated into a Kingdom, the Language of which was utterly unknown to him, as he wrote to *Mansilla* in these terms.

You may judge, what manner of Life I lead here; by what I shall relate to you. I am wholly ignorant of the Language of the People, and they understand as little of mine; and I have no Interpreter. All I can perform, is to Baptise Children, and serve the Sick, an Employment easily understood, without the help of an Interpreter, by only minding what they want.

This was the Preaching, by which he declar'd *Jesus Christ*, and made the Christian Law appear amiable in that Kingdom. For amongst those *Barbarians* who reduce all humanity to the notion of not being

being inhumane, and who acknowledge no other duties of Charity, than forbearing to do injuries; it was a thing of admiration, to see a stranger, who without any interest, made the sufferings of another man his own; and perform'd all sorts of services to the Poor, as if he had been their Father, or their Slave. The name of the Country is neither known, nor the fruits which these works of Charity produc'd. 'Tis only certain, that the Saint continued not there any long time; and that a troublesome affair recall'd him to the Coast of *Fishery*, when it was least in his intentions to return.

The *Badages*, who are a great multitude of Robbers, in the Kingdom of *Bisnagar*, Idolaters, and Enemies of the Christian name, naturally fierce, always quarrelling amongst themselves, and at war with their Neighbours, after they had seiz'd by force of arms on the Kingdom of *Pande*, which is betwixt *Malabar*, and the Coasts of *Fishery*, made an irruption into the said Coast, in the absence of *Xavier*; The *Paravas* were under a terrible consternation at the sight of those Robbers, whose very name was formidable to them, not daring so much as to gather into a Body, nor to hazard the

He goes to the relief of the Christians, on the Coast of Fishery.

the first brunt of War; they took flight, and abandon'd their Country, without any other thought than of saving their Lives. In order to which, they threw themselves by heaps into their Barques, some of them escaping into little desert Islands, others hiding amongst the Rocks and Banks of Sand, betwixt Cape *Comorin*, and the Isle of *Ceylan*. These were the places of their retreat, together with their Wives and Children, while the *Badages* overran the Coast, and destroy'd their Country.

But what profits it to have escap'd the Sword, when they must dye of hunger? Those miserable Creatures, expos'd to the burning heats of the Sun, wanted nourishment in their Isles, and on their Rocks, and numbers of them daily perish'd.

In the mean time, the news of this Excursion of the Robbers, and the flight of the Christians was spread about, and *Xavier* heard it, in the Country where he then resided. The misfortunes of his dear *Paraguas* touch'd him in the most tender part, he made hast to their relief, and having been inform'd, that they were press'd with Famine, he pass'd speedily to the western Coast, and earnestly solicited the *Portuguese*, to supply them

them in this their extream necessity. He obtain'd twenty Barks, laden with all manner of Provision, and himself brought it to their places of retreat, where the poor *Paravas*, as many as were left alive of them, were languishing without hope of comfort, and expecting death to end their misery.

The sight of the Holy man, whom all of them regarded as their common Father, caus'd them to forget some part of their misfortune ; and seem'd to restore them to Life. He gave them all imaginable consolation, and when they had somewhat recover'd their strength, he brought them back to their Habitations, from whence the *Badages* were retir'd: Those Plunderers had swept all away, and the *Christians* were more poor than ever ; he therefore procur'd Alms for them, and wrote a Letter earnestly to the Christians of another Coast, to supply their Brethren in distress.

The *Paravas* being resettled by degrees, *Xavier* left them under the conduct of the Missioners, whom he had brought for them, and turn'd his thoughts elsewhere. He was desirous to have carried the sound of the Gospel into the more Inland Countries, which had never heard of *Jesus Christ* : yet he forbore
it

it at that time, upon this account, that in those Kingdoms where there were no *Portuguese* to protect the new Christians, the Idolaters and *Saracens* wou'd make war on them, or constrain them to renounce their Christianity to buy their Peace.

He goes to the Kingdom of Travancor, and there Labours with great success.

Returning therefore by the western Coasts, which were in the possession of the *Portuguese*, he travell'd by Land, and on foot, according to his custom, towards the Coast of *Travancor*, which beginning from the point of *Comorin*, lies extended thirty Leagues along by the Sea, and is full of Villages.

Being come thither, and having by the good offices of the *Portuguese* obtain'd permission from the King of *Travancor* to publish the Law of the true God, he follow'd the same method, which he had us'd at the *Fishery*. And that practice was so successful, that all that Coast was converted to Christianity in a little space of time, insomuch, that forty five Churches were immediately built. He writes himself, *that in one month he Baptiz'd with his own hand ten thousand Idolaters. And that frequently in one day, he Baptiz'd a well Peopled Village.* He says also, *that it was to him a most pleasing object, to behold, that so soon as those Infidels*
had

had receiv'd Baptism, they ran, vying with each other, to demolish the Temples of the Idols.

It was at that time, properly speaking, when God first communicated to Xavier the gift of tongues in the Indies; according to the Relation of a young Portuguese of Coimbra, whose name was Vaz, who attended him in many of his Travels; and who being return'd into Europe, related those Passages, of which himself had been an eye witness. The Holy man spoke very well the Language of those Barbarians, without having learnt it, and had no need of an Interpreter, when he instructed. There being no Church, which was capable of containing those who came to hear him, he led them into a spacious Plain, to the number of five or six thousand Persons, and there getting up into a Tree, that he might the farther extend his voice, he Preach'd to them the words of Eternal Truth. There it was also, that to the end the compass of the Plain might serve in the nature of a Church, he sometimes celebrated the Divine Mysteries, under the Sails of Ships, which were spread above the Altar, to be seen on every side.

God communicates to him the gift of Tongues.

*He is Persecu-
ted by the
Brachmans.*

The *Brachmans* cou'd not suffer the Worship of the *Pagods* to be abandon'd in this manner; but were resolv'd to be reveng'd on the Author of so strange an alteration. In order to execute their design, they secretly engag'd some Idolaters to lye in wait for him, and dispatch him privately. The Murtherers lay in Ambush more than once, and in the silence of the night endeavour'd to shoot him with their Arrows. But divine Providence wou'd not suffer their malice to take place: of all their Arrows, one only wounded him, and that but slightly; as it were rather to give him the satisfaction of shedding some blood, in testimony of the Faith, than to endanger his Life.

Enrag'd, and desperate for having miss'd their aim, they sought him every where, and not finding him, they set fire on three or four houses, where they thought he might possibly be lodg'd. The Man of God was constrain'd one day, to hide in the covert of a Forest, and pass'd the following night upon a Tree, to escape the fury of his Enemies, who search'd the whole Forest to have found him: There was a necessity sometimes, that the faithful shou'd keep guard about him day and night, and
to

to that purpose they plac'd themselves in Arms, about the house, where he was retir'd.

In the mean time, the *Badages*, who had ravag'd the Coast of *Fishery*, the year before, animated of themselves against the Christians, and perhaps push'd forward by the Devils, who saw their Empire decaying day by day, excited also by the desire of glory, and above all things by the hope of booty, enter'd into the Kingdom of *Travancor*, on the side of one of those Mountains, which confine on the Cape of *Comorin*: Their former success had render'd them so haughty, and so insolent, that they flatter'd themselves with an imagination that every thing wou'd bend before them. But not having now to do as they had before, with simple Fishers, they were come in good order, and well arm'd under the conduct of the *Naiche*, or Lord of *Modure*, a valiant, and experienc'd Captain.

The Inhabitants of the Maritime Villages, took fright at the noise of an hostile Army; and retiring, for the most part with great haste and confusion, into the Inland Country, carried even to the Court the news of the invasion.

The King of *Travancor*, whom the *Portuguese* call the great Monarch, because indeed, he is the most powerful of all the Kings of *Malabar*, recollecting his Army with all speed, put himself at the head of it, and march'd towards the Enemy. The Battel, in all appearance, was likely to be bloody, and the Victory seem'd assur'd, to those Vagabond Robbers, who were more in number, and better Disciplin'd.

*He goes to meet
the Army of the
Badages, and
puts them to
flight.*

Father *Xavier* so soon as he understood, that the *Badages* were drawing near, falling prostrate on the ground, O Lord, said he, Remember that thou art the God of Mercies, and Protectour of the Faithful: give not up to the fury of these Wolves that Flock, of which thou hast appointed me the Pastour. That these new Christians, who are yet so feeble in the Faith, may not repent their embracing it, and that the Infidels may not have the advantage of oppressing those, who repose their confidence in none but thee.

His Prayer being ended, he arose, and inspir'd with a more than humane courage, which made him incapable of fear, he takes a troop of fervent Christians, and with a Crucifix in his hand, runs with them towards the Plain, where the Enemies were marching in Battalia:
When

When he arriv'd within distance of being heard, he stop'd and said to them, in a threatening voice, *I forbid you in the name of the Living God, to pass farther, and on his part, command you to return the way you came.*

These few words cast a terrour into the minds of those Souldiers who were at the head of the Army; they remain'd confounded, and without motion. They who march'd after them, seeing the foremost advanc'd not, ask'd the reason of it: answer was return'd from the first ranks, that they had before their eyes an unknown Person habited in black, of a more than humane Stature, of a terrible aspect, and darting fire from his eyes. The most hardy were desirous to satisfy themselves concerning what was told them: they were seiz'd with amazement at the sight, and all of them fled with a precipitate confusion.

The new Christians who had follow'd Xavier, ran to declare to the neighbouring Villages this wonderful event. The fame of it was suddenly spread abroad, and the King, who was marching towards the Enemy with great speed, heard the report of it on his way. He caus'd Xavier to be brought into his presence, and embrac'd him as the Redeemer of

*He prevails
upon the King
of Travancor
to favour the
Gospel.*

Travancor ; and after he had publickly thank'd him for so eminent a servit^e, he said thus to him: *I am call'd, the Great Monarch, and from henceforth you shall be call'd, The Great Father.*

The Saint gave the King to understand, that it was only *Jesus Christ*, to whom he ought to pay his acknowledgments ; and as for himself, he ought only to be regarded as a weak instrument, who cou'd do nothing of his own power. The *Pagan* King comprehended nothing of his meaning, and the two Vices which are the common Obstacles to the Conversion of the *Great*, that is to say, the Concupiscence of the Flesh and Pride of Heart, hindred him, afterwards, from embracing of the Faith : which notwithstanding, he caus'd an Edi^ct to be publish'd throughout his Kingdom, whereby all Men were commanded to obey the *Great Father*, as they wou'd his proper person : and that whoever desir'd to be a Christian, might be so, without any apprehension of danger to ensue. He went so far, as even to call *Xavier* his Brother ; and bestow'd on him large sums of Money, all which the Servant of God employ'd in Charities on the poor.

An Edict so favourable to the Law of our Belief, made many Christians even in the Court, though contrary to the Example of the Prince. But the Miraculous Actions of *Xavier*, finish'd the Conversion of the whole Kingdom. Besides his curing all sorts of diseases, he rais'd four persons from the Dead; two Women and two Men. The Act of Canonization, relates no more of the Resurrection of the Women, but the bare matter of fact, without any Circumstances; but the Resurrection of the Men is related at large, of which the substance is in the ensuing account.

Xavier preach'd in one of the Maritime Villages of *Travancor*, call'd *Coulam* near *Cape Comorin*. Some were converted by his first Sermons, but the greater party remain'd in their ancient Superstition, after having often heard him. The most obstinate, 'tis true, listn'd to him with delight, and found the Maxims of the Gospel, to be most conformable to the light of Reason; but the pleasure which they took in hearing produc'd nothing; and they satisfy'd themselves with admiring the Christian Law, without troubling themselves to follow it.

The Father, one day finding, that he spoke to them of God, without working

He raises two from death.

any thing upon their Hearts, pray'd fervently to the Almighty in their behalf: and with his Eyes lifted up to Heaven, his Countenance more than ordinarily inflam'd, and with abundance of Tears, besought him to take pity on those obstinate Idolaters. O Lord, said he, *all Hearts are in thy Hands, thou canst bend, as it pleases thee, the most stubborn, and soften the most obdurate: do that honour, on this day, to the Blood, and the name of thy beloved Son.* Scarcely had he ended his Prayer, when he was assur'd, it was answer'd: turning himself to his Audience, with the Air of one inspir'd; *Well,* said he, *since you will not believe me on my word, behold that which will make me be believ'd. What testimony do you desire from me, of those truths which I have declar'd to you?* At the same instant he recall'd to his remembrance, that a Man had been there buried the day before. Then resuming his discourse in the same tone that he began it; *Open,* said he, *the Sepulchre which you clos'd yesterday, and bring out the Body: but observe carefully, whether he who was buried be truly dead.*

The most incredulous ran hastily to take up the Corps, far from finding any the least sign of life, they perceiv'd it began

began to putrifie with a noisome scent, They took off the Linnen in which he was wrapp'd, and laid the dead Man at the Feet of the Father, who was come to the place of burial. The *Barbarians* gaz'd with astonishment on the dead Body; and impatiently expected the event. The Saint fell upon his Knees, and after a short Prayer, addressing himself to the Dead, *I command thee*, said he, *in the holy name of the living God, to arise, for the confirmation of that Religion, which I preach.* At these words the Dead arose of himself, and appear'd, not only living, but vigorous, and in perfect health. All who were present, cry'd out, with a loud voice, *That the God of the Christians was Omnipotent: and that the Law which the great Father preach'd, was true.* In consequence of which, they threw themselves at his Feet, desir'd Baptism, and receiv'd it on the place.

The other dead person, whom the Apostle rais'd to life, was a young Man, and a Christian, who dy'd at *Mutan*, on the same Coast, betwixt *Carjapatan* and *Alicale*. He had been dead above four and twenty hours, of a pestilential Fever. *Xavier* met the Corps by chance, as they were carrying it to the Grave. The Parents of the dead man, who were of the

greatest quality in all the Country, accompanied the Funeral-Pomp, with all their kindred, according to the custom of that Nation. As comfortless as they were, yet upon sight of the Saint, they recover'd courage; and embracing his Knees, implor'd him to restore their Son to life; being perswaded, that what was not to be effected by the power of Nature, wou'd cost him only a word speaking. *Xavier* mov'd by their affliction, and excited by their Faith, beg'd the assistance of the Most High, made the sign of the Cross, and threw Holy-Water on the Dead; after which he took him by the Hand, rais'd him up in the name of the Lord, and restor'd him living to his Father and Mother.

To preserve the memory of an Action, so wonderful, and so authentick, the Parents of the Man they rais'd, erected a great Cross, on the place where the Miracle was done; and were accusom'd afterwards to go often thither, and pray to God before it. These Resurrections were so famous through all the Country, and made so great impressions, on the Souls of the Inhabitants, that the people came thronging from all parts to behold the great Father, and to receive Baptism from his hands. Insomuch, that the whole

whole Kingdom of *Travancor*, was subjected to *Christ Jesus*, in few Months: And the King with some few of his chief Courtiers, were the only remaining Idolaters in the Land; by a terrible Judgment of Almighty God, who sometimes abandons Princes, to their unruly Passions; and departs from the Great, while he communicates himself, to those of the lowest quality.

The End of the Second Book.



THE
LIFE
OF
St. FRANCIS XAVIER.

BOOK III.

THE Reputation of *Xavier* was not confin'd to the Kingdom of *Travancor*: it was spread abroad through all the *Indies*; and the God of the Christians at the same time was had in so great veneration, that the most Idolatrous Nations sent to desire the Saint, that he would come and give them Baptism. His joy was infinite, to find the Gentils of their own free motion, searching after the way

way of Eternal Life, but on the other side he was afflicted, that he was not sufficient alone, to instruct so many vast Countries as were gone astray from it.

He writes into Europe for a supply of Missioners.

Seeing the Harvest so great, and the Labourers so few, he wrote earnestly to Father Ignatius, in Italy, and to Simon Rodriguez in Portugal, for a supply of Missioners. He had such transports of Zeal on that occasion, as to say in one of his Letters, *I have often thoughts to run over all the Universities of Europe, and Principally that of Paris, and to cry aloud to those who abound more in Learning than in Charity, Ah how many Souls are lost to Heaven, through your default! It were to be wish'd, that those People wou'd apply themselves as diligently to the Salvation of Souls, as they do to the study of Sciences; to the end they might render to Almighty God a good account of their Learning, and the Talents which he has bestow'd on them: Many, without doubt, mov'd with thoughts like these, wou'd make a spiritual retreat, and give themselves the leisure of meditating on Heavenly things, that they might listen to the voice of God. They wou'd renounce their Passions, and trampling under foot all worldly Vanities, wou'd put themselves in condition of following the motions*

motions of the Divine Will. They would say from the bottom of their hearts, behold me in readiness, O my Lord, send me where-soever thou shalt please, even to the Indies if thou command'st me.

Good God, how much more happily would those Learned men then live, than now they do ! with how much more assurance of their Salvation ! and in the hour of death, when they are ready to stand forth, before the dreadful Judgment-Seat, how much greater reason would they have, to hope well of God's Eternal Mercy, because they might say, O Lord, thou hast given me five Talents, and behold I have added other five.

I take God to witness, that not being able to return into Europe, I have almost resolv'd to write to the University of Paris, and namely to our Masters, Cornet and Picard, that Millions of Idolaters might be easily converted, if there were more Preachers, who would sincerely mind the interests of Jesus Christ, and not their own concerns.

'Tis pity that his Letter to the Doctours of Sorbonne, is irrecoverably lost, for certain it is, he wrote to them from the midst of the Indies, to engage them to come, and Preach the Gospel. And for this, we have the testimony of *Don John Derada*, one of the chief Magistrates of

*The Saints
Letter to the
Doctours of
Sorbonne.*

of the Kingdom of *Navarre*, who studying at *Paris*, saw the Letter sent from Father *Xavier*, admir'd the Apostolical Charity, with which it was replenish'd, and took a Copy of it, as did also many Divines, to whom it was directed.

*Ambassadors
from the Isle of
Manar to the
Saint.*

Amongst those Idolatrous Nations, which breath'd after Baptism, and desir'd to be instructed, the *Manarois* were the first, who made a deputation to the Saint.

The Isle of *Manar*, is scituate towards the most Northern point of *Ceylan*, and at the head of the Sands of *Remanancor*. It has a very convenient Port, and is a place of great Trafick. But the Soil is so sandy and so dry, that it produces nothing, unless in some few places, which also are cultivated with much care and labour. For *Manar* has no resemblance to *Ceylan*, though plac'd so near it: *Ceylan* being the most delicious and most fruitful part of all the East; where the Trees are always green, and bear fruits and flowers in every Season: where there are discover'd Mines of Gold and Silver, Chrystal, and Precious Stones: which is encompass'd with Forests of Ebony, Cynamon, and Coco; and where the Inhabitants live to an extream old Age, without any of the incommodities which

which attend it. The wonder is, that being distant from the *Equinoctial* but six degrees, the Air is temperate and pure, and the Rains which water it from Heaven regularly once a Moneth, joyn'd with the Springs and Rivers, which pass through it, refresh the Ground in a greater measure, than the scorching heats can parch it.

Father *Xavier* was employ'd in establishing Christianity in *Travancor*, when he receiv'd this Embassy from *Manar*. As he cou'd not forsake an Infant Church, without a reasonable apprehension of its ruine, he sent to *Manar*, one of the Priests whom he had left on the Coast of *Fishery*. And God so bless'd the labours of that Missioner, that the *Manarois* not only became Christians, but died generously for the Faith; and this was the occasion of their Martyrdom.

He sends a Missioner to the Isle of Manar.

The Isle of *Manar*, was at that time under the Dominion of the King of *Jafanatanapan*: for by that name the Northern part of *Ceylan* is call'd. This Prince, had usurp'd the Crown from his elder Brother; and enslav'd his Subjects. Above all things he was an implacable Enemy of the Christian Faith; though in appearance he was a Friend to the *Portuguese*, whose Forces only cou'd set
Bounds

Bounds to his Tyranny. When he understood that the *Manarois* were converted to Christianity, he enter'd into that fury, of which Tyrants only can be capable. For he commanded, that his Troops shou'd immediately pass over into the Island, and put all to the Sword, excepting only the Idolaters. His Orders were punctually executed: and Men, Women and Children, were all destroy'd, who had embrac'd the Christian Faith.

*The constancy of
the Christians
of Manar.*

It was wonderful to behold, that the Faithful being examin'd one by one, concerning their Religion, and no more requir'd for the saving of their lives, than to forsake their new Belief, there was not one amongst them, who did not openly declare himself a Christian. The Fathers and Mothers, answer'd for the newly baptis'd Infants, who were not able to give testimony of their Faith: and offer'd them to the death, with a Resolution, which was amazing to their Executioners. Six or seven hundred of these Islanders gave up their lives for the name of *Jesus Christ*; and the principal place which was consecrated by so noble Blood, from *Pasim*, which it was call'd before, now took the name of *the Field of Martyrs*.

This

This dreadful Massacre, far from abolishing the Christian Law, serv'd only to render it more flourishing. The Tyrant had even the shame of seeing his Officers and Domestick Servants, forsake their ancient Superstition in despight of him. But what most inrag'd him, was the Conversion of his eldest Son. This young Prince, inspir'd of God, caus'd himself to be instructed by a *Portuguese* Merchant, who had dealings at the Court: which yet cou'd not be so secretly perform'd, but that the King had notice of it. At the first news, he cut his Throat, and threw the Body into the Fields, to serve for food to Salvage Beasts.

But Heaven permitted not, that a death which was so precious in the sight of God, shou'd be without honour, in the sight of Men. The *Portuguese* Merchant, buried his Disciple by night; and on the next morning, there appear'd a beautiful Cross, printed on the Ground which cover'd the Body of the Martyr. The spectacle extreamly surpris'd the Infidels. They did what they were able, to deface, (and if I may so say) to blot out the Cross, by treading over it, and casting Earth upon it. It appear'd again the day following, in the same Figure, and they once more endeavour'd to tread

*A miraculous
Cross, and its
effects.*

it out. But then it appear'd in the Air, all resplendent with light, and darting its Beams on every side. The *Barbarians* who beheld it, were affrighted; and, being touch'd in their Hearts, declar'd themselves Christians. The Kings Sister, a Princess naturally vertuous, having privately embrac'd the Faith, instructed both her own Son, and her Nephew, who was Brother to the Martyr. But while she directed them in the way of Heaven, she took care to preserve them from the cruelty of the Tyrant. To which purpose she address'd her self to the Merchant above mention'd, and intrusting him with the lives of the two Princes, order'd him to convey them to the Seminary of *Goa*.

This *Portuguese* manag'd all things so discreetly, with the concurrence of the Princess, that he escap'd out of the Island, with the two Princes, undiscover'd. He took his way by the Kingdom of *Travancor*, that he might behold Father *Xavier*, and present to him, these two illustrious new Converts. The Father receiv'd them as Angels descended from above, and gave immortal thanks to God, for so noble a Conquest. He fortify'd them in the Faith, gave them excellent instructions, and promis'd so to mediate in their favour,

vour, with the Viceroy of the *Indies*, that they shou'd have no occasion of repenting themselves, for having abandon'd all things for the sake of *Jesus Christ*.

When the King of *Jafanatapan*, had notice of the flight of his Son and Nephew, he broke out into new fury against the Christians, and put to death great numbers of them. Being apprehensive, that his Brother, from whom he had usurp'd the Crown, and who now led a wandering life, might possibly change his Religion also, and beg protection from the *Portuguese*; he sent Officers round about, with orders to bring him into his Hands, or at the least, to bring back his Head. But he fail'd of getting him in his power either alive or dead. For this unhappy Prince, attended by ten Horsemen, having pass'd to *Negapatan*, came by Land to *Goa*, after having suffer'd extrem hardships, in a Journey of more than two hundred Leagues.

Father *Xavier*, who was inform'd of all these proceedings, thought it necessary to make advantage of these favourable opportunities, without loss of time. He consider'd, with what perfection Christians might live in a Kingdom where they dy'd so generously for the Faith, with so imperfect a knowledge of it.

*The Enterprize
of Xavier a-
gainst the Per-
secutour.*

On the other side, he judg'd, that if the injustice and cruelty of the Tyrant remain'd unpunish'd, what an inducement it might be to other Idolatrous Kings, for them to persecute the new Converts in their turn. That the only means for repairing the past, and obviating future mischiefs, was to dispossess the Tyrant of the Crown, which he so unjustly wore, and restore it to his Brother, to whom it rightfully belong'd: That for these Considerations, recourse ought to be had to the *Portuguese*, to ingage them by a principle of Religion to take Arms against the Usurper of the Kingdom, and the Persecutour of the Christians.

In order to this, the Father caus'd *Mansilla* to be recall'd from the Coast of *Fishery*, and having intrusted him with the care of Christianity in *Travancor*, took his way by Land to *Cambaya*, where the Viceroy of the *Indies* then resided.

*New Motives
for his Journey
to Cambaya.*

Besides these reasons, relating to the King of *Jafanatan*, the Saint had other Motives, which oblig'd him to take this Journey. The greatest part of the *Europeans*, who were in the *Indies*, and chiefly the Officers of the Crown of *Portugal*, liv'd after so infamous a manner, that they made the Christian Faith appear

pear odious, and scandaliz'd alike, both the Idolaters and the Faithful.

The publick Worship of the *Pagods* was tolerated at *Goa*; and the Sect of the *Brachmans* daily increas'd in Power; because those *Pagan* Priests had brib'd the *Portuguese* Officers. The people profess'd Heathenism freely, provided they made exact payments of their Tribute, as if they had been conquer'd only for the sake of gain. Publick Offices were sold to *Saracens*, and the Christian Natives stood excluded, for want of Money, which does all things with corrupt Ministers. The Receivers of the Kings Revenues, who were to pay the *Paravas* of the Coast of *Fishery*, constrain'd those poor Fishers to deliver their Pearls almost for nothing; and thus the exaction of a lawful Tribute in the Constitution, became Tyranny and Oppression in the managment. Men were sold like Beasts, and Christians enslav'd to Pagans at cheap pennyworths. To conclude, the King of *Cochin*, an Idolater, but tributary to the Crown of *Portugal*, was suffer'd to confiscate the Goods of his Subjects, who had receiv'd Baptism.

Father *Francis* was wonderfully griev'd to perceive, that the greatest hindrance to the growth of Christianity, in those

vast Dominions of *Asia*, proceeded only from the Christians. He bewail'd it sometimes to God, in the bitterness of his Heart, and one day said, *that he wou'd willingly return to Portugal, to complain of it to the King, not doubting, but so Religious and Just a Prince, wou'd order some remedy, for this encroaching evil, if he had notice how it spread.*

*He persuades
Michael Vaz
to go to Portu-
gal.*

Xavier had taken the way of *Cochin*, along by the Sea Coast. He arriv'd there the sixteenth of *December 1544* where he happen'd to meet with *Michael Vaz*, Vicar General of the *Indies*. In acquainting him with the Reasons of his Journey, he made him sensible, that the weakness of the Government was the principal cause of the Avarice and Violence of the Officers. That *Don Alphonso de Sosa*, was indeed a Religious Gentleman, but wanted Vigour; that it was not sufficient to will good Actions, if at the same time he did not strongly oppose ill ones: In a word, that it was absolutely necessary for the King of *Portugal* to be inform'd, of all the Disorders in the *Indies*, by a person who was an eye witness of them, and whose Integrity was not liable to Suspicion. *Vaz* immediately enter'd into the Opinions of the Father; and his Zeal carry'd him to pass himself into *Portugal*,
in

in a Vessel which was just ready to set Sail. *Xavier* prais'd God for those good intentions, and wrote a Letter by him to King *John* the Third; the beginning of which, I have here transcrib'd.

Your Majesty ought to be assur'd, and often to call into your Mind, that God has made choice of you amongst all the Princes of the World for the Conquest of India, to the end he may make trial of your Faith, and see what requital you will make to him for all his Benefits. You ought also to consider, that in conferring on you the Empire of a new World, his intention was not so much, that you shou'd fill your Coffers with the Riches of the East, as that you shou'd have an opportunity of signalizing your Zeal, by making known to Idolaters, (through the means of those who serve you,) the Creatour and Redeemer of Mankind.

*His Letter to
the King of
Portugal.*

The Saint, after this beginning, gave the King to understand the good intentions of *Michael Vaz*, and the ill conduct of the Portuguese, who were in the Government of the *Indies*. He suggested to him the means of putting a stop to those disorders, and advis'd him above all things, not only to recommend by Letters, the interest of Religion, but ri-

gorously to punish all those Officers, who were wanting to their duty in that respect. *For there is danger*, said he, *that when God shall summon your Majesty to Judgment, that will then come to pass, which you least expect; and which is not to be avoided; there is danger*, Great Prince, *that you may then hear these words of an offended God; Why have you not punish'd those, who under your Authority, have made War against me in the Indies? you who have punish'd them so severely, when they were negligent, in gathering your Revenues. Your cause will be little help'd, by your return of this answer to Jesus Christ; Lord I have not wanted yearly to recommend by Letters to my Subjects, all that concerns thy honour and thy service. For, doubt not, it will be thus answer'd; But your Orders were never put in Execution, and you left your Ministers at their own dispose, to do what ever they thought good.*

I therefore beg your Majesty, by that fervent Zeal, which you have for the Glory of our Lord, and by the care which you have always testify'd of your Eternal Salvation, to send hither a vigilant and resolute Minister, who will bend his Actions to nothing more, than to the Conversion of Souls; who may act independantly to the Officers of your Treasury; and who will not suffer

suffer himself to be led and govern'd by the politicks of worldly men, whose foresight is bounded with the profit of the State. May your Majesty be pleas'd, a little to inspect your Incomes from the Indies; and after that, look over the Expences which are made for the advancement of Religion; that having weigh'd all things equally on either side, you may make a Judgment, if that which you bestow, bears any proportion with that which you receive. And then perhaps you will find a just Subject to apprehend, that of those immense Treasures, which the Divine Goodness has heap'd upon you, you have given to God but an inconsiderable pittance.

For what remains, let not your Majesty defer any longer the payment of so just a debt, to so bountiful a giver; nor the healing of so many publick wounds. What remedy soever you can apply, what diligence soever you can make, all will be too little, and of the latest. The sincere and ardent Charity of my Heart towards your Majesty, has constrain'd me to write to you in this manner; especially when my imagination represents to me, in a lively sort, the complaints which the poor Indians send up to Heaven, that out of so vast a Treasure with which your Estate is enrich'd by them, you employ so little for their Spiritual necessities.

ties.—The Letter ended in begging this favour of Almighty God, *that the King in his Life time, might have those considerations, and that conduct, which he wou'd wish to have had, when he was dying.*

*The success of
the Voyage un-
dertaken by
Michael Vaz.*

Michael Vaz, negotiated so well with King *John* the third, pursuant to the instructions of Father *Xavier*, that he obtain'd another Governour of the *Indies*; and carried back such Orders and Provisions, sign'd by his Majesties own hand, as were in a manner the same which the Father had desir'd.

These Orders contain'd, That no Toleration shou'd be granted for the Superstition of the *Infidels* in the Isle of *Goa*, nor in that of *Salseta*. That they shou'd break in pieces all the *Pagods* which were there, and make search in the houses of the Gentils for conceal'd Idols; and whosoever us'd or made them, shou'd be punish'd according to the quality of his Crime. That as many of the *Brachmans* as were found to oppose the publication of the Gospel, shou'd be Banish'd: That, out of a yearly Rent of three thousand Crowns, charg'd on a *Mosquee* at *Bazain*, a subsistence shou'd be made for the Poor, newly converted from Idolatry: That hereafter no publick Employment shou'd be

be given to *Pagans*; That no exaction shou'd remain unpunish'd. That no Slaves shou'd henceforth be sold, either to *Mahometans*, or Gentils. That the Pearl-fishing, shou'd only be in the hands of Christians, and that nothing shou'd be taken from them, without paying them the due value. That the King of *Cochin* shou'd not be suffer'd to despoil, or oppress the Baptis'd *Indians*; and last of all, That if *Sosa* had not already reveng'd the Murther of the Christians in *Manar*, who were Massacred by the King of *Jafanatapan's* Command, *Castro* who succeeded in his place, shou'd not fail to see it done.

To return to Father *Xavier*, he put to Sea at *Cochin*, and sail'd towards *Cambaya*; in the Ship there was a *Portuguese* Gentleman, much a Libertine, and one of those declar'd *Atheists*, who make a boast of their impiety. This was motive enough for the Holy man to make acquaintance with him. He kept him company, and was even so complaisant as to entertain him with pleasant conversation. The *Portuguese* was much delighted with his good humour, and took pleasure in hearing him discourse on many curious Subjects. But, if *Xavier* offer'd to let fall a word concerning the Salvation

*He converts a
debauch'd Por-
tuguese.*

Salvation of his Soul, he laugh'd it out, and wou'd hear no more. If the Father mildly reprov'd him for his profane and scandalous way of living; he flew out into a fury, against the holy practice of the Church, and swore he wou'd never more come to Confession.

These ill inclinations did not at all discourage *Xavier* from his undertaking: He treated this harden'd Sinner after the manner that Physicians use a Patient raving in his Sickness, with all manner of compassion and soft behaviour. In the mean time they came to an Anchor, before the Port of *Cananor*, and going ashore together, they took a walk into a Wood of Palm-Trees, which was near their place of Landing. After they had made a turn or two, the Saint stripp'd himself to the waist, and taking a Discipline pointed at the ends with wire, struck so hard and so often on his naked body, that in a very little time his back and shoulders were all bloody: 'Tis for your sake, said he to the Gentleman who accompanied him, that I do what you see; and all this is nothing to what I wou'd willingly suffer for you. But, added he, you have cost *Christ Jesus* a much dearer price: will neither his passion, his death, nor all his blood suffice to soften the
hardness

hardness of your heart? After this, addressing himself to our blessed Saviour, O Lord, said he, *be pleas'd to look on thy own adorable blood, and not on that, of so vile a Sinner as my self.* The Gentleman amaz'd and confounded both at once, at such an excess of charity, cast himself at the feet of *Xavier*, beseeching him to forbear, and promising to confess himself, and totally to change his former life. In effect, before they departed out of the Wood, he made a general Confession to the Father, with sincere contrition for his Sins, and afterwards liv'd, with the exemplary behaviour and practice of a good Christian.

Being return'd to the Port, they went again on Shipboard; and continu'd their voyage to *Cambaya*. When they were arriv'd at that place, *Xavier* went to wait on the Viceroy, and easily persuaded him to what he desir'd, in reference to *Jasanatapan*: For besides that *Sofa* repos'd an entire confidence in Father *Xavier*, and was himself zealous for the faith, the Expedition which was propos'd to him, was the most glorious that the *Portuguese* cou'd undertake; since the consequence of it was to punish a Tyrant, to dispossess an Usurper, and to restore a lawful King.

He engages the Viceroy of the Indies to make War on the King of Jasanatapan.

The

The Viceroy therefore wrote Letters, and dispatch'd Couriers, to the Captains of *Comorine*, and of the *Fisbery*, commanding them to assemble all the Forces they cou'd make, at *Negapatan*, and make a sudden irruption into the Tyrant's Country, without giving him time to provide for his defence. He gave them also in charge, to take the Tyrant alive, if possibly they cou'd; and put him into the hands of Father *Francis*, who desir'd his Conversion, not his death; and hop'd the blood of the Martyrs of *Manar*, might obtain the forgiveness of his Crimes.

*Divers Pre-
dilections of the
Saint.*

Xavier, encourag'd by these hopes, return'd towards *Cochin*, where he propos'd to himself to follow his Ministerial vocation, while the preparations of War were making. Coming back by *Cananor*, he lodg'd in the house of a Christian, who himself was religious, but his Son debauch'd, and subject to all sorts of vices. The good man sensibly afflicted at the ill conduct of his graceless Son, wept day and night; and *Xavier* began at first to comfort him, saying those vices were ordinary in youth; and riper age wou'd reclaim him from them. Having done speaking, he stood mute a while, and recollected himself; then suddenly

suddenly lifting up his eyes to Heaven, *Know*, said he, *that you are the most happy Father in the world: this Libertine Son, who has given you so many disquiets, shall one day change his manners: He shall be a Religious of the Order of St. Francis, and at last shall dye a Martyr.* The event verif'd the Prediction; the young man, afterwards took the *Habit of St. Francis*, and went to Preach the Faith in the Kingdom of **Candè*, where he receiv'd Martyrdom from the *Barbarians*.

* *Candè is a Kingdom in the Island of Ceylan.*

Father *Xavier* being come back to *Cochin*, was very kindly receiv'd by the Secretary of State, *Cosmo Annez*, his intimate friend, who was there, on some important business. Being one day together, and talking familiarly, *Xavier* ask'd *Annez*, if the year had been good for the *Portugal Merchants*? *Annez* answer'd him, that it cou'd not have been better: that not long since, seven Vessels had been sent off, which were now in their passage to *Europe*, and richly laden. He added, that himself had sent the King of *Portugal* a rare Diamond, which had cost six thousand Ducats at *Goa*, and wou'd be worth more than thirty thousand at *Lisbonne*. *Xavier* had a farther curiosity to enquire, which
of

of the Ships had carried the Diamond, and *Annez* told him, it was the Ship call'd the *Atoghia*, and that he had intrusted the Jewel to *John Norogna*, who was Captain of the Ship.

Xavier then enter'd into a profound meditation, and after he had kept silence for some time, all on the sudden, thus reply'd, I cou'd have wish'd that a Diamond of so great value had not been intrusted to that Ship. And for what reason answer'd *Annez*? is it not because the *Atoghia*, has once formerly sprung a Leak? but, Father, she is now so well refitted, that she may be taken for a new Vessel. The Saint explain'd himself no farther; and *Annez*, upon a second consideration, began to conjecture, both from the Father's words, and afterwards from his silence, that there was some danger in the matter, whereupon he desir'd him, to recommend that Ship to the protection of Almighty God; for in conclusion, said he, the *Atoghia* cannot be lost without a very considerable damage to me. I have had no order, said he, to buy that Diamond, so that in case it shou'd miscarry, the loss will be wholly mine.

Sitting one day together at the Table, and *Xavier* observing *Annez* to be
in

in great concernment, give thanks to God, said he, your Diamond is safe, and at this very time, in the hands of the Queen of *Portugal*. Annex believ'd *Xavier* on his word; and understood afterwards, by Letters from *Norogna*, that the Ship open'd in the midst of her Voyage, and let in so much water, that being upon the point of sinking, the Mariners had resolv'd to have forsaken her, and thrown themselves into the Sea, but after having cut down the main Mast, they chang'd their thoughts without any apparent reason; that the Leak stop'd of it self, and the Ship pursuing her Course, with only two Sails, arriv'd safely in the Port of *Lisbonne*.

The Man of God, remain'd about three months in *Cochin*, and towards the end of *May*, set sail for *Negapatan*, where the *Portuguese* Fleet, was now in a readiness, passing by the Isle of *de las Vacas*, which is near the Flatts of *Ceylan*, towards the North, he rais'd to Life, a *Saracens* Child, which is all that is known of that Miracle. He was desirous in his passage to see the Isle of *Manar*, where so many Christians had been Massacred for the Faith, and going ashore, he often kiss'd the ground, which had been sprinkled with the blood of Martyrs at

*He goes to join
the Portuguese
Fleet, and raises
one from the
dead.*

Pafim. While he rejoyc'd at the happy destiny of the dead, he had cause to be afflicted, for the misfortune of the living: a contagious Disease, laid wast the Island; and there died an hundred every day.

When the *Manarais* had notice, that the great Father, so famous in the *Indies* was at *Pafim*, they assembled together, above three thousand of them, for the most part *Gentils*, and being come to the Village, besought him humbly to deliver them from the Pestilence.

*He frees the
Island of Ma-
rar, from the
Plague.*

Xavier ask'd three days, wherein to implore of God, for that which they had beg'd from him. During all which time, he only offer'd up to our Lord, and set before him the merits of those blessed Martyrs, who had suffer'd for his name at *Pafim*. Before those days were ended, his Prayers were heard, the Plague ceas'd; and all the Sick were restor'd to health at the same moment. So visible a Miracle wrought on all of them to believe in *Jesus Christ*; and the Apostle Baptiz'd them with his own hand. He cou'd make no longer stay with them; for the Naval Army then expected him, and his presence was necessary to encourage the Souldiers, and mind the Captains of the performance of their duty.

He.

He pass'd over from *Manar*, to *Negapatam*; but there he found all things in a far different condition, from what he hop'd. The *Portuguese* Navy diminish'd daily; and the Commanders who at the beginning, had been so zealous for the Holy War, were now the first to condemn it. It was in vain for him, to set before their eyes the honour of their Nation, and that of God: Interest did so blind their Understanding, that they forgot they were either *Portugueses* or *Christians*: behold in short, what overthrew so glorious an expedition.

While they were equipping the Fleet, it happen'd that a *Portuguese* Vessel, coming from the Kingdom of *Pegu*, and laden with Rich Merchandise, was driven by Tempest upon the Coast of *Jafanatan*. The King made seizure of it, and possess'd himself of all within it, according to the custom of the *Barbarians*. The Captain, and the Ships Company foreseeing, that if in this conjuncture, War shou'd be made against the Heathen Prince, they shou'd never be able to retrieve their wealth out of his hands, corrupted the Officers of the Fleet with large Presents, to desist from their undertaking. Thus, the Tyrant, whom Father *Xavier* design'd to drive out from his

*The Enterprize
of Jafanatan
defeated.*

ill-gotten Kingdom, was maintain'd in it, by the covetousness of Christians; or or rather by the secret decrees of Providence, which sometimes permits the Persecutors of the Church, to reign in peace, to the end a tryal may be made, of such, as dare to continue constant in their Faith.

As holy men resign their Will, to that of God, *Xavier* wholly abandon'd the Enterprize of *Jafanatapan*; and thought only of returning to the Kingdom of *Travancor*. Being now on Sea, he cast back his eyes on the Isle of *Ceylan*, which he saw from far; and cry'd out, lamenting for it, *Ah! unhappy Island, with how many Carcasses do I behold thee cover'd? and what Rivers of blood, are making inundations on all sides of thee?* These words were Prophetical of what happen'd afterwards, when *Don Constantine de Braganza*, at one time, and *Don Hurtado de Mendôça* at another, destroy'd all those Islanders with the Sword, and the King of *Jafanatapan*, being himself taken, together with his eldest Son, was put to death in his own Pallace: As if the Divine Justice had not deferr'd the death of this Persecutor, but only to render it more terrible, and more memorable.

Father

Father *Xavier* was very desirous of returning to *Travancor*; but the Winds blew so contrary, that they always drove him from the Coast. By this he judg'd that God had call'd him to some other place; and thereupon form'd a resolution of carrying the light of the Gospel, from Isle to Isle, and from Kingdom to Kingdom, even to the utmost limits of the East. The news he heard, during his Navigation, caus'd him suddenly to cast his thoughts on an Island situate under the Equinoctial, betwixt the *Molucca's* and *Borneo*, stretch'd in length two hundred Leagues from North to South, and divided into sundry Kingdoms, call'd by the Geographers *Celebes*, by the Historians *Macassar*; from the names of the two Capital Cities, of the two Principal Kingdoms, as to the rest, well peopled, and abounding in all sorts of Riches.

It was related to him, that about the year 1531, two Brothers, both Idolaters, as were all the Inhabitants of *Macassar*, going on their private business to *Ternate*, the chief of the *Molucca's*, had some conference, relating to Religion, with the Governour *Antonio Galvan* a Portuguese, one of the most famous Warriours of his age; and celebrated in History,

both for his Piety and Valour. That having learnt from him, the Vanity of their Idols, they embrac'd the Christian Faith, and at their Baptism took the names of *Antonio* and *Michael*. That being return'd into their Country, they themselves taught publickly the Faith of *Jesus Christ*: That all their Countrey-men with one accord, sent their Embassadours to the Governour of *Ternate*, desiring him to send them some to instruct them in the Principles of Faith: and that the Heads of this Embassy were the two Brothers, known to *Galvan*: that these Embassadours found a very kind reception; and that for want of a Priest, *Galvan* gave them a Souldier for their Teacher, whose name was *Francis de Castro*; a Man knowing in Religion, and of exemplary Piety. In conclusion, that *Castro*, who was thus chosen to instruct that people, imbarking for *Macassar*, was driven by a Tempest another way.

Besides this, *Xavier* was likewise inform'd, that not long before, a *Portuguese* Merchant, call'd *Antonio Payva*, going to *Macassar* in the name of *Rays Vaz Pereira* Captain of *Malacca*, for a Ships lading of Sandal, a pretious Wood, growing in that Island, the King of *Supa*, which is one of the Kingdoms of *Macassar*, came
in

in person to see him, and ask'd divers questions relating to the Christian Faith: that this honest Merchant, better acquainted with his Traffick, than his Religion, yet answer'd very pertinently, and discours'd of the Mysteries of Faith, after so reasonable a manner, that the King, then threescore years of age, was converted, with all his Family and Court. That another King of the same Island, call'd, *the King of Sion*, follow'd his Example; and that these two Princes, who were solemnly baptis'd by the hand of *Payva*, not being able to retain him with them, desir'd him to send them some Priests, who might administer the Sacraments, and baptise their Subjects.

These pious inclinations, appear'd to Father *Xavier*, as an excellent groundwork for the planting of the Gospel. He wept for joy at the happy news; and ador'd the profound judgments of the Divine Providence, which after having refus'd the Grace of Baptism to the King of *Travancor*, when all his Subjects had receiv'd it, began the Conversion of *Sion* and of *Supa*, by that of their Sovereigns. He even believ'd, that his Evangelical Ministry, exacted from him, to put the last hand to the Conversion of those Kingdoms.

He goes to the Sepulchre of St. Thomas, to consult God, concerning his Voyage to Macassar.

What happen'd to him in his passage to Meliapor.

In the mean time, he thought it his duty, that before he resolv'd on the Voyage of *Macassar*, he shou'd ask advice from Heaven concerning it; and to perform it as he ought, it came into his mind to implore the enlightnings of Gods Spirit at the Sepulchre of *St. Thomas*, the ancient Founder, and first Father of Christianity in the *Indies*, whom he had taken for his Patron and his guide, in the course of all his Travels. He therefore resolv'd to go in Pilgrimage to *Meliapor*, which is distant but fifty Leagues from *Negatapan*, where the Wind had driven him back. And imbarcking in the Ship of *Michael Pereyra*, on *Palm-Sunday*, which fell that year 1545, on the 29th of *March*, they shap'd their Course along the Coasts of *Coromandel*, having at first a favourable Wind, but they had not made above twelve or thirteen Leagues, when the Weather chang'd on a sudden, and the Sea became so rough, that they were forc'd to make to Land, and cast Anchor under covert of a Mountain, to put their Ship into some reasonable security. They lay there for seven days together, in expectation of a better Wind; and all that time the holy Man pass'd in Contemplation, without taking any nourishment, either of Meat or Drink,

as

as they observ'd who were in the Vessel with him, and as *James Madeira*, who was a Witness of it, has depos'd in form of Law. He only drank on *Easter-Eve*, and that at the request of the said *Madeira*, a little Water, in which an Onyon had been boil'd, according to his own direction. On that very day, the Wind came about into a favourable quarter, and the Sea grew calm, so that they weigh'd Anchor, and continued their Voyage.

But *Xavier*, to whom God daily imparted more and more of the Spirit of Prophecy, foreseeing a furious Tempest, which was conceal'd under that fallacious Calm, ask'd the Pilot, *If his Ship were strong enough to endure the violence of bad Weather, and ride out a Storm?* The Pilot confess'd she was not, as being an old crazy Vessel. Then, said *Xavier*, *it were good to carry her back into the Port.* How, Father Francis, said the Pilot, *are you fearful with so fair a Wind?* You may assure your self, of good Weather by all manner of signs, and any little Bark may be in safety. 'Twas in vain for the Saint to press him farther, not to believe those deceitful appearances; neither wou'd the Passengers follow his advice, but they soon repented of their neglect. For, far they had not gone, when a dreadful
Wind

Wind arose, the Sea was on a Foam, and mounted into Billows. The Ship was not able to withstand the Tempest, and was often in danger of sinking, and the Mariners were constrain'd to make towards the Port of *Negapatan*, from whence they set out, which with much ado they at length recover'd.

The impatience of Father *Xavier*, to visit the Tomb of the Apostle *St. Thomas* caus'd him to make his Pilgrimage by Land; and he travell'd with so much ardour, through the rough and uncouth ways, that in few days he arriv'd at *Meliapor*.

*He comes to
Meliapor, the
Monuments
which he there
finds of the A-
postle St. Tho-
mas.*

That City is now commonly known by the name of *St. Thomas*; because that bless'd Apostle liv'd so long in it, and there suffer'd Martyrdom. If we will give credit to the Inhabitants, it was once almost swallow'd by the Sea; and for proof of this Tradition, there are yet to be seen under Water, the Ruines of great Buildings. The new Town of *Meliapor* was built by the *Portuguese*; near the Walls there is a Hill, which they call'd *the little Mount*, and in it a Grott, wherein they say *St. Thomas* hid himself, during the Persecution. At the entry of this Cave, there is a Cross, cut in the Rock, and at the foot of the Mountain, there

there arises a Spring, the Waters of which are of such vertue, that sick people drinking of them, are ordinarily cur'd.

From this small ascent, you pass to a higher, and much larger Mountain; which seems form'd by nature, for a lonely, contemplative life. For on one side, it looks upon the Sea, and on the other is cover'd with old Trees, always green, which at once make a fruitful and a pleasing Object. Hither St. *Thomas* retir'd, to pray with his Disciples; and here it was also that he was slain by a *Brachman* with the thrust of a Spear.

The *Portuguese*, who rebuilt *Melapor*, found on the top of the Mountain, a little Chappel, of Stone-work, all in Ruins. They were desirous to repair it, in memory of the holy Apostle, and as they were rummaging all about, even to the Foundations of it, they drew out a white Marble, whereon was a Cross, with Characters grav'd round about it, which declar'd, *That God was born of the Virgin Mary, that this God was Eternal, that the same God taught his Law to his twelve Apostles, and that one of them came to Melapor, with a Palmers Staff in his hand; that he built a Church there; that the Kings of Malabar, Coromandel and Pandi, with many other*

other Nations, submitted themselves to the Law, preach'd by St. Thomas, a man holy and penitent.

This Marble of which we make mention, having on it divers stains of Blood, the common Opinion is, that the Apostle suffer'd Martyrdom upon it. Howsoever it be, the Marble was plac'd upon the Altar, when the Chappel was rebuilt, and the first time, that a solemn Mass was said there, the Cross distill'd some drops of Blood, in the sight of all the people: which also happen'd many times in the following years, on the day whereon his Martyrdom is celebrated.

When *Xavier* was come into the Town, the Vicar of *Meliapor*, who had heard speak of him as a Successour of the Apostles, and a Man sent from God, for the Conversion of the *Indies*, came to offer him a Lodging in his House: The Father accepted of it, because it was adjoining to the Church, wherein were kept the Relicks of *St. Thomas*; and that he cou'd easily step from thence by night, to consult the Will of God, concerning his intended Voyage to *Macassar*.

He is threaten'd by Devils, and afterwards beaten by them.

In effect, as soon as the Vicar was laid to Sleep, for they were lodg'd in the same Chamber, *Xavier* rose as softly as he cou'd, and went to the Church, through

through a Church-yard which parted it from the House. The Vicar perceiv'd it, and advertis'd *Xavier*, that this passage was not over-safe by night; and that horrible Phantomes, had been often seen in it. The Saint believ'd this only said to frighten him, and hinder him from rising before day; so, he continued his usual Prayers; but it was not long, before he found, that the advice was true. For the nights ensuing, as he pass'd through the Church-yard, he saw those dreadful Specters, which endeavour'd to have stop'd him; yet he sav'd himself from them, and even laught at them as vain Illusions.

The Demons are too proud, to bear contempt, without revenge, when God permits them. One night, when the Saint was at his Devotions before the Image of the bless'd Virgin, they assaulted him in great numbers, and beat him so violently, that he was all over bruis'd, and forc'd to keep his Bed, for some days together. He said nothing of his adventure to the Vicar; but it was discover'd by a young Man of *Malabar*, who lodg'd near the Church, and was awaken'd with the noise: rising from his Bed, he heard the Blows, distinctly, and what Father *Xavier* said to the holy Virgin, invoking

voking her assistance against the Infernal Powers: Insomuch, that the Vicar, to whom the young Man had related the words which he had heard, sometimes repeated them to *Xavier*, with an inoffensive kind of Railery.

The Servant of God having recover'd some little strength, return'd to the Church, and there continued all the night. What rage soever the Devils had against him, they durst no more attempt his person, nor so much as endeavour to affright him. They only made a noise, to distract him in his Prayers; and one time, disguis'd in the Habit of *Canons*, they counterfeited so well the mid-night *Matins*, that he ask'd the Vicar, *Who were those Chanters who sung so admirably?*

He learns the Will of God concerning his design.

But the favours which *Xavier* receiv'd from Heaven, made him large amends, for all the injuries of Hell. For though the particulars of what pass'd betwixt God and him were kept secret, 'tis known at least, in regard of the principal affair, for which he consulted God, that he had an Interiour Light, which gave him clearly to understand, that he was commanded to pass to the more Southern Islands, and to labour in their Conversion. The Christian strength with which he

he found himself animated at the same time, caus'd all the dangers, which naturally he might apprehend, to disappear; as is manifest by what he wrote from *Meliapor*, on that occasion, to two of his Friends at Goa, *Paul de Camerin* and, *James Borba*, of whom we have made so frequent mention.

I Hope that God will conferr many favours on me, in this Voyage; since through his infinite mercy, I have learnt, with so much spiritual joy, that it is his holy pleasure, I shou'd go to those Kingdoms of *Macassar*, where so many Christians have been made in these latter years. For what remains, I am so much resolv'd on executinz, what our Lord has reveal'd to me, that if I should be wanting on my part, I shou'd go, to my thinking, in direct opposition to his Orders, and render my self unworthy of his Favour, both in this life and in the next. If I cannot find this year any Portuguese Vessel, bound for *Malacca*. I will embark my self on any Ship, belonging to the Gentils or the Saracens. I repose, withal, so great a confidence in God, for the love of whom I undertake this Voyage, that if there shou'd only pass this way, some little Bark of *Malacca*, I shou'd go aboard, without the least deliberation.

deliberation. All my hope is in God, and I conjure you by his Love, to remember always in your Prayers, so great a sinner as my self.

*The Conversions
which he makes
at Meliapor.*

Though his intentions in coming to *Meliapor* were only to receive the instructions of Heaven in his solitude, yet he employ'd some part of his time, in the good of others. His holy Life gave a lustre and value to his Discourse, and the sight of him alone, was of efficacy to touch the Heart. The people had receiv'd it as a Maxim, *That whoever follow'd not the Counsel of Father Francis, shou'd dye an Enemy of God.* And they related the unhappy end of some sinners, who being urg'd by *Xavier*, to make a speedy Repentance, had deferr'd the work of their Conversion. This popular Opinion contributed much, to the change of Manners in the Town; and the fear of a disastrous death, serv'd frequently to break off in one moment the criminal commerce of many years.

*He brings a
great sinner to
Repentance.*

There was in *Meliapor*, a Portuguese Gentlemen, who liv'd a debauch'd, and scandalous life. His House was a *Seraglio*, in little: and the greatest part of his business was making a Collection of beautiful Slaves. *Xavier* went one day
to

to visit him about Dinner time: *Are you willing,* said the Father, *that we should begin an acquaintance by dining together?* The Portuguese was somewhat discompos'd, both at the Visit and the Compliment: yet he forc'd himself into good humour, and made shew of being very glad of the honour which the Father had done him. While they were at Table, *Xavier* spoke not one word to him, concerning his debauchery, and only entertain'd him with ordinary talk: though they had been serv'd by young Damsels, whose Habit was not over modest, and whose Air was very impudent. He continu'd in the same way he had began, after they were risen from Dinner, and in conclusion, took his leave, without making him the least reproach.

The Gentleman, surpris'd at the conduct of Father *Francis*, believ'd his silence to be a bad omen to him; and that he had nothing else to expect, but an unhappy Death, and a more unhappy Eternity. In this thought he went with all diligence to find the Father, and falling down before him, *Your silence* (said he) *has spoken pow'rfully to my Heart: I have not enjoy'd one moment of repose, since you parted from me: Ah, Father, if my everlasting Damnation be not already fix'd, I*

put my self into your hands, do with me what you shall judge necessary for the Salvation of my Soul, behold me ready to pay you a blind obedience.

Xavier embrac'd him, and after he had given him to understand, that the mercies of the Lord are infinite, that it is our duty never to despair, that he who sometimes refuses to Sinners the hour of repentance, always grants pardon to the Penitent; he caus'd him to put away those occasions of his sin, and dispos'd him to a general Confession, the fruit of which, was a chaste and Christian Life.

In short, the Father did what he cou'd desire to be done at *Meliapore*; and Witnesses of known Integrity have depos'd on Oath, that he left the Town so different from what it was, at his coming thither, that it was hardly to be known, for the same place: which also gave him so entire a satisfaction, that giving it a thousand Benedictions, he said that there was not in all the *Indies*, a more Christian Town. And at the same time he Prophecy'd, that one day it shou'd become flourishing and wealthy; which Prediction was accomplish'd some few years afterward.

Though

Though all these Conversions, drew the publick veneration on Father *Francis*, it seem'd that God took pleasure in making the name of his Servant yet more illustrious, by certain wonderful events. A Merchant of *Meliapore*, being just ready to imbark for *Malacca*, went to take his leave of him. In receiving his blessing, he beg'd of him some little token of his friendship. The Father who was very poor, cou'd find nothing to give him, but the Chaplet which was hanging at his neck: This Chaplet, * said he to the Merchant, shall not be unprofitable to you, provided you repose your trust in the *Virgin Mary*. The Merchant went away, in full assurance of the Divine Protection, and without fear of Pyrates, Winds, or Rocks: but God wou'd make a tryal of his Faith. He had already almost cross'd, without the least hazard, the great Gulph, which is betwixt *Meliapore* and *Malacca*, when suddenly there blew a furious Storm, the Sails were torn, the Rudder broken, and the Mast came by the Boord; and the Vessel, afterwards being driven against the Rocks, was split: The greatest part of the Seamen and Passengers were drown'd; some of them held upon the Rocks, where they were cast away; and

Divers wonderful events which encrease his Fame.

* or Beads.

the Merchant himself was of that number. But, being upon the wide Sea, and not having wherewithal to supply Nature, to avoid dying by hunger, they took a resolution, which only despair could have inspir'd: having gather'd up some floating Planks of their wreck'd Vessel, and joyning them together the best they cou'd, they put themselves upon them, and abandon'd their safety to the mercy of the Waves, without other hope, than of lighting on some current, which might possibly carry them on shore.

The Merchant full of confidence in the Blessed Virgin, had still preserv'd the Chaplet of *Xavier*, and fear'd not drowning, while he held it in his hand. The float of Planks was hardly adrift upon the waves, when he found he was transported out of himself, and believ'd he was at *Meliapore* with Father *Francis*. Returning from his extasie, he was strangely surpriz'd, to find himself on an unknown Coast, and not to see about him the Companions of his Fortunes, nor the Planks to which he had intrusted his Life. He understood from some People, who casually came that way, that it was the Coast of *Negapatan*, and, in a transport mix'd with joy and amazement,

ment, he told them, in how miraculous a manner, God had deliver'd him from death.

Another *Portuguese*, by profession a Souldier, call'd *Jerome Fernandez de Mendoza*, receiv'd a considerable assistance from *Xavier*, in a different manner, but full as marvelous. *Fernandez*, having put off, from the Coast of *Cormandel*, in a Ship belonging to him, wherein was all his wealth, to go to another Coast more westward, was taken near the Cape of *Comorin*, by the *Malabar* Pyrates, equally covetous and cruel. To save his life, in losing his goods, he threw himself into the Sea, and was happy enough, in spite of his ill fortune, to swim to land, on the Coast of *Meliapore*. Meeting there Father *Francis*, he related his misfortune to him, and beg'd an Alms. The Father was almost sorry, at that time for his being so poor himself, that he had not wherewithal to relieve the miserable man, yet he put his hand into his Pocket, as if he were searching there for something, but finding nothing, he lifted up his eyes to Heaven, and afterwards turning to *Fernandez*, with looks full of compassion, have courage, Brother, said he to him, Heaven will provide for you. After which, walking for-

ward four or five paces, he once more put his hands into his Pockets, and pull'd out fifty pieces of Gold, *receive added he, what Heaven sends you: Make use of it, but speak not of it*: The surprize and joy of *Fernandez* were so great, that it was impossible for him to keep silence. He publish'd in all places, the bounty of his Benefactour; and the pieces of Gold were found to be so pure and fine, that it was not doubted but they were miraculous.

*He perswades
a rich Mer-
chant to Evan-
gelical perfecti-
on.*

But perhaps nothing is more admirable, than what pass'd betwixt the Father, and *John Duro*, or *Deyro*, as some have call'd him. He was a man, of about five and thirty years of age, who had formerly born arms; afterwards became a Merchant, and owner of a Ship, very wealthy, and fortunate in all his traffick: all which notwithstanding, he was ill satisfi'd with the world, uneasie to himself, unquiet in the midst of all his wealth, and perswaded that God alone cou'd content his Soul. He went one day to see the Holy man, and told him, that for many years he had a desire of changing his condition; and of serving God as perfectly as he was able, but, that two reasons had always hinder'd him: the one was, that he never yet

yet, cou'd meet with any person, who was capable of shewing him the way of perfection ; the other was, that he was affraid of falling into Poverty. He added, that he was now out of pain concerning those two points. That for the first, he hop'd he shou'd walk surely in the way of Heaven, having so able a guide as he ; and for the second, he had got sufficiently, for his maintenance in an honest and comfortable way, during the remainder of his life. He beg'd leave of Father *Xavier*, that he might follow him, and promis'd on all occasions to defray his charges.

The Father made *Deyro* understand, how far he was yet from the Kingdom of Heaven ; that to arrive at perfection, he must perform what our *Saviour* counsel'd the young man, who seem'd willing to follow him, that is to say, he must practise these words in the litteral sence, *sell all thou hast, and give it to the Poor*. *Deyro*, thus undeceiv'd, immediately desir'd the Father to take all his goods, and distribute them amongst the Poor ; but the Father, wou'd neither do what *Deyro* had propos'd to him, nor permit that he shou'd himself dispose of any thing, before he had made Confession to him. Foreseeing, without doubt,

that being so Rich, he shou'd be oblig'd to make restitution of some part of that which he had gain'd.

The Confession of the Merchant, was three days in making: after which, having sold his Ship, and his Merchandise, he restor'd what he had got unjustly, and gave great Alms. And in consequence of this, under the direction of the Saint, he gave himself to the exercises of Piety and Penitence, thereby to lay a solid foundation of that perfection, to which he aspir'd.

The new Convert falls from grace, and becomes suspected to the Saint.

But these fair beginnings, were not attended with any answerable fruit, and that Spirit of Retirement, of Mortification, and of Poverty, was soon extinguish'd in a man accusom'd to the turmoils of the world, who had always liv'd in plenty, and who passionately lov'd his profit. He return'd to the thoughts of his former condition, and having recover'd some Jewels, and bought a small Vessel in secret, he set himself to follow his former way of living.

When he was just on the point of setting Sail, a Catechist, call'd *Antonio*, came and told him, that Father *Xavier* desir'd to speak with him. *Deyro*, who thought of nothing more, than of making his escape, and who had not in-

trusted

trusted his design to the knowledge of any person, made as if he took him for another. But *Antonio* persisting in it, that it was himself, whom the Father meant, he durst not dissemble any longer, and went to find him, resolv'd however of denying all, as thinking the Father at most cou'd have but a bare suspicion of his change, and intended flight. He therefore assum'd an air of Confidence, and presented himself boldly before the Saint, but God had given him knowledge of *Deyro's* intentions. *You have sin'd*, said *Xavier*, as soon as he beheld him, *you have sin'd*. These few words so deeply struck him, that he threw himself at the feet of the Father, all trembling, and crying out, 'Tis true, my Father, I have sin'd; Penitence then, my Son, reply'd the Father, Penitence! *Deyra* confess'd himself immediately, went to sell off his Ship, and distributed all the money to the Poor; He return'd afterwards, and put himself once more under the conduct of the Father, with a firm resolution of following his counsels more sincerely, and of serving God more faithfully.

How unfeign'd soever the repentance of *Deyro* seem'd, *Xavier* had no confidence in it; and these new fervours were suspected

suspected by him. He would not receive him into the *Company of Jesus*, which requires solid Spirits, and such as are firm to their Vocation.

Yet he refus'd not to admit him for his Companion, in quality of a *Catechist*, and carried him with him to *Malacca*: for having continu'd four Months at *Meliapore*, he parted thence in *September 1545*, notwithstanding the tears of the people, who were desirous of retaining him; and held the course of *Malacca*, designing from thence to pass to *Macassar*.

Before he went on Board he wrote to Father *Paul de Camerine* at *Goa*, that when the Fathers of the Society, who were daily expected from *Portugal*, shou'd arrive, two of those new Missioners shou'd accompany the Princes of *Jasanatapan*, whensoever the *Portuguese* shou'd think fit to re-establish the lawful King. For there was a report, that the expedition shou'd be renew'd, which a base interest had set aside. But this Project was not put in execution; and both the Princes died one after the other, in less than two years after their Conversion, which was only profitable to their Souls.

While

While the Ship that carried *Xavier* was crossing the Gulph of *Ceylan*, an occasion of Charity was offer'd to the Saint, which he wou'd not suffer to escape. The Mariners and Souldiers pass'd their time, according to their custome, in playing at Cards. Two Souldiers set themselves to it, more out of avarice than pleasure, and one of them plaid with such ill fortune, that he lost not only all his own money, but the stock which others had put into his hands to traffick for them. Having nothing more to lose, he withdrew, cursing his luck, and blaspheming God. His despair prevail'd so far over him, that he had thrown himself into the Sea, or run upon the point of his Sword, if he had not been prevented. *Xavier* had notice of these his mad intentions, and execrable behaviour, and immediately came to his relief. He embrac'd him tenderly, and said all he cou'd to comfort him : But the Souldier who was still in the transports of his fury, thrust him away, and forbore not even ill Language to him. *Xavier* stood recollected for some time, imploring God's assistance and counsel; then went and borrow'd fifty Royals of a Passenger, brought them to the Souldier, and advis'd

*His Charity to
to a Souldier,
who had lost all
his Money at
Play.*

vis'd him once more to try his fortune. At this the Souldier took heart, and play'd so luckily, that he recover'd all his losses with great advantage. The Saint, who look'd on, took out of the overplus of the winnings, what he had borrow'd for him; and seeing the Gamester, now return'd to a calm temper, wrought upon him so successfully, that he, who before refus'd to hear him, was now overpowr'd by his discourse, never after handled Cards, and became exemplary in his Life.

He arrives at Malacca, a digression concerning it.

They arriv'd at *Malacca*, the 25th. of September. As this is one of those places in the *Indies*, where the Saint, whose Life I write, had most business, and whither he made many Voyages, it vwill not be unprofitable to say somewhat of it. 'Tis situate beyond the Gulph of *Bengale*, towards the head of that great *Peninsula*, vvhich from the mouth of the *Ara*, is extended to the South, almost to the Equinoctial Line; and is of two Degrees and a half of Elevation, over against the Island of *Sumatra*, which the Ancients, who had not frequented this Channel, believ'd to be joyn'd to the Continent.

Malacca was under the Dominion of the Kings of *Siam*, 'till the *Saracens*, who traded

traded whither, becoming powerful, first made it *Mahometan*, then caus'd it to revolt against the lawful Prince, and set up a Monarch of their own Sect, call'd *Mahomet*. There was not at that time, any more famous Mart Town than this, and where there was a greater concourse of different Nations. For, besides the People of *Guzuratte*, *Aracan*, *Malabar*, *Pegu*, *Sumatra*, *Java*, and the *Molucca's*, the *Arabs*, the *Persians*, the *Chinese*, and the *Japonians*, traffick'd there: and accordingly the Town lay extended all along by the Sea side, for the convenience of Trade.

Amongst all the Nations of *Asia* there is not any, more inclin'd to pleasure; and this seems chiefly to proceed, from the mild temper of the air. For there is an eternal Spring, notwithstanding the neighbourhood of the Line. The Inhabitants follow the natural bent of their complexion; their whole business is Perfumes, Feasts, and Musique; to say nothing of Carnal Pleasures; to which they set no bound. Even the Language, which they speak, participates of the softness of the Country. 'Tis call'd the *Malaya Tongue*, and of all the Orient, 'tis the most delicate, and sweet of Pronunciation.

Don

Don Alphonso Albuquerque, conquer'd *Malacca*, in the year 1511, and thirty thousand men, with eight thousand pieces of Artillery, and an infinite number of Elephants and Ships were not able to defend it. It was taken by force, at the second Assault, by eight hundred brave *Portugueses*, seconded by some few *Malabars*. It was given up to pillage, for three days, and the *Moor King*, after all his endeavours, was forc'd to fly with only fifty Horsemen to attend him. The *Portugueses* built a Cittadel, which the succeeding Governours took care to fortifie: yet not so strongly, as to be proof against the attempts of the *Barbarians*; who many times attacq'd it, and half ruin'd it.

As soon as *Xavier* came on shore, he went to visit the Governour of the Town, to inform him of his intended Voyage to *Macassar*. The Governour told him, that he had lately sent thither a Priest, of holy life, with some *Portuguese* Soldiers; and that he expected to hear of them very suddenly. That in the mean time he was of opinion, that the Father and his Companion, shou'd stay at *Malacca*, till the present condition of the Christians in *Macassar* were fully known. *Xavier* gave credit to the Governour, and retir'd

retir'd to the Hospital, which he had chosen for the place of his abode. The People ran in Crowds to behold the countenance of that great Apostle, whose fame was spread through all the *Indies*; and over all the East. The Parents show'd him to their Children; and it was observ'd, that the Man of God, in caressing those little *Portugueses*, call'd every one of them by their proper names, as if he had been of their acquaintance; and were not a stranger newly come on shore.

For what remains, he found the Town, in a most horrible corruption of manners. The *Portugueses*, who liv'd there at a distance, both from the Bishop, and the Viceroy of the *Indies*, committed all manner of Crimes, without fear of Laws, either Ecclesiastical or Civil. Avarice, Intemperance, Uncleanneſs, and forgetfulness of God were every where predominant, and the Habit only, or rather the excess and number of their Vices, distinguish'd the Christians from the Unbelievers.

This terrible Prospect of a sinful Town, gave *Xavier* to comprehend, that his stay in *Malacca* was necessary, and might possibly turn to a good account; but before he wou'd undertake the Reformation

In what condition he found the Town; and what he did in order to reform it.

nion of a Town, so universally corrupted, he employ'd some days in serving of the Sick: he pass'd many nights in Prayer, and perform'd extraordinary Austerities.

After these Preparatives, he began his publick instructions according to the methods which he had frequently practis'd at Goa. Walking the Streets at evening, with his Bell in his Hand, he cry'd with a loud voice, *Pray to God for those who are in the state of Mortal Sin:* and by this, he brought into the minds of Sinners, the remembrance and consideration of their Offences. For seeing the ill habits of their Minds, and that the disease was like to be inflam'd, if violent remedies were apply'd, he temper'd more than ever the ardour of his Zeal. Though he had naturally a Serene Countenance, and was of a pleasing Conversation, yet all the charms of his good humour seem'd to be redoubled at Malacca, insomuch, that his Companion, *John Deyro*, cou'd not but wonder at his gayety, and soft behaviour.

*He labours with
success at Malacca.*

By this procedure, the Apostle gain'd the Hearts of all, and became in some manner, Lord of the City. At the very first, he rooted out an establish'd custom, which permitted the young Maids to go

in the Habit of Boys, whenever they pleas'd, which occasion'd a world of scandal. He drove out of Doors, the Concubines, or turn'd them into lawful Wives, according to his former method. As for the Children, who had no knowledge of God, and who learnt Songs of Ribaldry, and Obsceneness, as soon as they began to speak, he form'd them so well in a little time, that they publickly recited the Christian Doctrine, and set up little Altars in the Streets, about which they sung together the Hymns of the Catholick Church. But that in which he was most successful, was to restore the practice of *Confession*, which was almost entirely lost. But now, Men and Women crowded the Tribunal of holy *Penitence*; and the Father was not able to supply the necessities of so many.

He labour'd in the knowledge of the *Malaya* Tongue, which is spoken in all the Isles beyond *Malacca*, and is as it were the Universal Language. His first care was to have a little Catechism translated into it, being the same he had compos'd on the Coast of *Fishery*: together with a more ample instruction, which treated of the principal duties of Christianity. He learnt all this without Book, and to make himself the better understood,

P

stood,

stood, he took a particular care of the Pronunciation.

With these helps, and the assistance of Interpreters, who were never wanting to him at his need, he converted many *Idolaters*, as also *Mahometans* and *Jews*; amongst the rest, a famous Rabbi, who made a publick Abjuration of *Judaism*. This Rabbi, who before had taken for so many Fables, or juggling tricks, all those wonders which are reported to have been done by *Xavier*, now acknowledg'd them for Truths, by the Evidence of his own Eyes. For the Saint never wrought so many Miracles as at *Malacca*. The Juridical Depositions of Witnesses then living, have assur'd us, that all sick persons, whom he did but touch, were immediately cur'd; and that his Hands had an healing vertue, against all Distempers. One of his most famous cures, was that of *Antonio Fernandez*, a Youth, not above fifteen years of age, was sick to death. His Mother, a Christian by profession, but not without some remainders of Paganism in her Heart, seeing that all natural Remedies were of no effect, had recourse to certain Enchantments frequently practis'd amongst the Heathens, and sent for an old Sorceress, who was call'd *Nai*. The Witch made her Magical Operations,

rations, on a Lace brayded of many thrids, and ty'd it about the Arm of the Patient. But instead of the expected cure, *Fernandez* lost his Speech, and was taken with such violent Convulsions, that the Physitians were call'd again; who all despair'd of his recovery. It was expected every moment he shou'd breath his last, when a Christian Lady, who happen'd to come in, said to the Mother of the dying Youth, *Why do you not send for the holy Father? he will infallibly cure him.* She gave credit to her words, and sent for *Xavier*. He was immediately there: *Fernandez*, who had lost his Sense, and lay gasping in death, began to cry out, and make violent motions, so soon as the Father had set his Foot within the Doors: but when he came into the Room and stood before the Youth, he fell into howlings, and dreadful wreathings of his Body, which redoubled at the sight of the Cross, that was presented to him. *Xavier* doubted not but there was something of extraordinary in his Disease, nor even that God, for the punishment of the Mother, who had made use of Diabolical Remedies, had deliver'd her Son to the evil Spirits. He fell on his Knees by the Bed-side, read aloud the Passion of our Lord, hung his Reli-

quiary about the Neck of the sick person, and sprinkled him with Holy Water. This made the fury of the Devil cease : and the young Man, half dead, lay without motion as before. Then *Xavier* rising up, *Get him somewhat to eat,* (said he) and told them, what nourishment he thought proper for him. After which, addressing himself to the Father of the Youth, *When your Son,* added he, *shall be in condition to walk, lead him your self, for nine days successively, to the Church of our Lady of the Mount, where to-morrow I will say Mass for him.* After this he departed, and the next day, while he was celebrating the Divine Sacrifice, *Fernandez*, on the sudden came to himself, spoke very sensibly, and perfectly recover'd his former health.

*He revives a
dead Maid.*

But how wonderful soever, the cure of this Youth, appear'd in the Eyes of all Men, the Resurrection of a young Maid was of greater admiration. *Xavier* was gone on a little Journey, somewhere about the Neighbourhood of *Malacca*, to do a work of Charity, when this Girl dy'd. Her Mother, who had been in search of the holy Man during her Daughter's sickness, came to him, after his return, and throwing her self at his Feet, all in Tears, said almost the same words to him, which

which *Martha* said formerly to our Lord, *That if he had been in Town, she who was now dead, had been alive: but if he wou'd call upon the name of Jesus Christ, the dead might be restor'd to life.* *Xavier* was overjoy'd to behold so great Faith in a Woman, who was but lately baptis'd, and judging her worthy of that blessing which she begg'd, after having lifted up his Eyes to Heaven, and silently pray'd to God some little space, he turn'd towards her, and said to her with much assurance, *Go; your Daughter is alive.* The poor Mother seeing the Saint offer'd not to go with her to the place of Burial, reply'd betwixt hope and fear, *That it was three days since her Daughter was inter'd: 'Tis no matter,* answer'd *Xavier,* *open the Sepulchre, and you shall find her living.* The Mother, without more reply, ran full of Confidence to the Church, and in presence of many persons, having caus'd the Grave-stone to be remov'd, found her Daughter living.

While these things pass'd at *Malacca*, a Ship from *Goa* brought Letters to Father *Xavier* from *Italy* and *Portugal*: which inform'd him of the happy progress of the Society of *Jesus*, and what it had already perform'd in *Germany* for the publick service of the Church. He was

He receives Letters from E. rope, by the new Missioners, who are sent him.

never weary of reading those Letters, he kiss'd them, and bedew'd them with his Tears, imagining himself, either with his Brethren in *Europe*, or them present with himself in *Asia*. He had news at the same time, that there was arriv'd a supply of three Missioners, whom Father *Ignatius* had sent him, and that *Don John de Castro*, who succeeded *Alphonso de Sousa*, in the Government of the *Indies*, had brought them in his company. These Missioners were *Antonio Criminal*, *Nicholas Lancilotti*, and *John Beyra*, all three Priests; the two first *Italians*, and the last a *Spaniard*: Apostolical Men, and of eminent Vertue, particularly *Criminal*, who of all the Children of *Ignatius* was the first, who was honour'd with the Crown of Martyrdom. *Xavier* dispos'd of them immediately, commanding by his Letters, That *Lancilotti* shou'd remain in the Seminary of holy Faith, there to instruct the young *Indians* in the knowledge of the *Latin Tongue*, and that the other two shou'd go to accompany *Francis Mansilla* on the Coast of *Fishery*.

He defers the Voyage to Macassar, and designs another.

For himself, having waited three Months for news from *Macassar*, when he saw the season, proper for the return of the Ship, which the Governour of *Malacca* had sent, was now expir'd, and that

that no Vessel was come from those parts, he judg'd, that Providence wou'd not make use of him at present, for the instruction of those people, who had a Priest already with them. Nevertheless, that he might be more at hand to succour them, when ever it pleas'd God to furnish him with an occasion, it was in his thoughts to go to the Neighbouring Islands of that Coast, which were wholly destitute of Gospel Ministers.

God Almighty at that time, reveal'd to him the Calamities which threatn'd *Malacca*; both the Pestilence and the War, with which it was to be afflicted in the years ensuing; and the utter desolation to which it shou'd one day be reduc'd for the punishment of its Crimes. For the Inhabitants, who since the arrival of the Father, had reform'd their Manners, relaps'd insensibly into their Vices, and became more dissolute than ever, as it commonly happens to Men of a debauch'd life, who constrain themselves for a time, and whom the force of ill Habits, draws backward into Sin. *Xavier* fail'd not to denounce the Judgments of God to them, and to exhort them to Piety, for their own interest. But his Threatnings and Exhortations were of no effect: and this it was that

*He foreknows,
and foretels the
ruin of Malacca.*

made him say of *Malacca*, the quite contrary of what he had said concerning *Meliapore*, that he had not seen, in all the *Indies*, a more wicked Town.

He goes to Amboyna, and what happens to him in his Voyage.

He embark'd for *Amboyna* the first of *January* 1546, with *John Deyro*, in a Ship which was bound for the Isle of *Banda*. The Captain of the Vessel was a *Portuguese*, the rest, as well Mariners as Souldiers, were *Indians*; all of them almost of several Countries, and the greatest part *Mahometans*, or *Gentils*. The Saint converted them to *Jesus Christ*, during the Voyage, and what convinc'd the Infidels of the truth of Christianity, was, that when Father *Xavier* expounded to them the Mysteries of Christianity in one Tongue, they understood him severally, each in his own Language, as if he had spoken at once in many Tongues.

They had been already six weeks at Sea, without discovering *Amboyna*; the Pilot was of Opinion they had pass'd it, and was in pain concerning it, not knowing how to tack about, because they had a full fore-Wind. *Xavier* perceiving the trouble of the Pilot. *Do not vex your self*, said he, *we are yet in the Gulph; and to morrow at break of day, we shall be in view of Amboyna*. In effect, at the time mention'd, the next morning, they
saw

saw that Island. The Pilot being unwilling to cast Anchor; Father *Xavier*, with some of the Passengers, were put into a Skiff, and the Ship pursu'd its course. When the Skiff was almost ready to Land, two light Vessels of Pyrats, which usually cruis'd on that Coast, appear'd on the sudden, and pursu'd them swiftly. Not hoping any succour from the Ship, which was already at a great distance from them, and being also without defence, they were forc'd to put off from Shore, and ply their Oars towards the main Sea; insomuch that the Pyrats soon lost sight of them. After they had escap'd the danger, they durst not make to Land again, for fear the two Vessels shou'd lye in wait to intercept them at their return. But the Father assur'd the Mariners, they had no further cause of fear: turning therefore towards the Island, they landed there in safety, on the sixteenth of *February*.

The Isle of *Amboyna* is distant from *Malacca* about two hundred and fifty Leagues, 'tis near thirty Leagues in compass, and is famous for the concourse of Merchants, who frequent it from all parts. The *Portuguese*, who conquer'd it, during the time that *Antonio Galvan* was Governour of *Ternata*, had a Garrison

*He arrives at
Amboyna:
What he per-
forms there.*

son in it; besides which, there were in the Island seven Villages of Christians, Natives of the place, but without any Priest, because the only one in the Island was just dead. *Xavier* began to visit these Villages, and immediately baptis'd many Infants, who dy'd suddenly after they were Christen'd. *As if*, (says he himself in one of his Letters) *the Divine Providence, had only so far prolong'd their lives, till the Gate of Heaven were open'd to them.*

Having been inform'd, that sundry of the Inhabitants, had retir'd themselves from the Sea-side, into the midst of the Woods, and Caves of the Mountains, to shelter themselves from the rage of the *Barbarians*, their Neighbours and their Enemies, who robb'd the Coasts, and put to the Sword, or made Slaves of all, who fell into their Hands, he went in search of those poor Salvages, amidst the horror of their Rocks and Forests; and liv'd with them as much as was necessary, to make them understand the duties of Christianity, of which the greatest part of them was ignorant.

*He converts the
Idolaters and
Moors of Am-
boyna.*

After having instructed the Faithful, he apply'd himself to preach the Gospel to the *Idolaters* and *Moors*, and God so blest the endeavours of his Servant,
that

that the greatest part of the Island became Christians. He built Churches in every Village, and made choice of the most reasonable, the most able, and the most fervent, to be Masters over the rest, till there shou'd arrive a supply of Missioners. To which purpose he wrote to Goa, and commanded *Paul de Camerine* to send him *Francis Manfilla*, *John Beyra*, and one or two more, of the first Missioners, which shou'd arrive from *Europe*: He charg'd *Manfilla* in particular, to come. His design was to establish in one of those Isles a House of the Company, which shou'd send out continual supplies of Labourers, for the publication of the Gospel, through all that *Archipelago*.

While *Xavier* labour'd in this manner at *Amboyna*, two Naval Armies arriv'd there: One of *Portugal* with three Ships, the other of *Spaniards* with six Men of War. The *Spaniards* were come from *Nueva Espagna*, or *Mexico*, for the Conquest of the *Molucca's* in the name of the Emperour *Charles* the Fifth, as they pretended; but their Enterprize succeeded not. After two years cruising, and long stay with the King of *Tidore*, who receiv'd them, to give Jealousie to the *Portuguese*, who were allyed to the King of *Ternate*, his Enemy, they took their way

*A Spanish
Fleet arrives
at Amboyna.*

way by *Amboyna*, to pass into the *Indies*, and from thence to *Europe*. They were engag'd in an unjust Expedition, against the Rights of *Portugal*, and without Order from *Charles* the Fifth, for that Emperour, to whom King *John* the third address'd his Complaints thereupon, disavow'd the Proceedings of his Subjects, and gave permission, that they shou'd be us'd like Pyrates.

Yet the *Portuguese* proceeded not against them with that severity. But it seems that God reveng'd their quarrel; in afflicting the *Spaniards* with a contagious Fever, which destroy'd the greatest part of their Fleet. It was a sad spectacle to behold the Mariners and Souldiers, lying here and there in their Ships, or on the shoar, in Cabins, cover'd only with Leaves. The Disease which consum'd them, kept all men at a distance from them, and the more necessity they had of succour, the less they found from the People of the Island.

He assists the Spanish Fleet, during the Contagion amongst them.

At the first report which came to *Xavier* of this Pestilence, he left all things to relieve them: And 'tis scarce to be imagin'd, to what actions his Charity led him on this occasion. He was day and night in a continual motion, at the same time administering to their

their Bodies and their Souls; assisting the dying, burying the dead, and Interring them even with his own hands. As the Sick had neither Food nor Physick, he procur'd both for them from every side; and he who furnish'd him the most, was a *Portuguese* call'd *John d' Araus*; who came in his company from *Malacca* to *Amboyna*. Nevertheless the Malady still encreasing day by day, *Araus* began to fear he shou'd impoverish himself by these Charities, and from a tender hearted man, became so hard, that nothing more was to be squeez'd out of him. One day *Xavier* sent to him for some Wine, for a sick man who had continual faintings: *Araus* gave it, but with great reluctance, and charg'd the Messenger to trouble him no more; that he had need of the remainder for his own use, and when his own was at an end, whither shou'd he go for a supply? These words were no sooner related to Father *Francis*, than inflam'd with a holy indignation, *What*, says he, *does Araus think of keeping his Wine for himself, and refusing it to the Members of Jesus Christ; the end of his Life is very near, and after his death, all his Estate shall be distributed amongst the Poor.* He denounc'd death to him with his own mouth, and the

the event verifys'd the Prediction, as the sequel will make manifest.

Though the Pestilence was not wholly ceas'd, and many Sick were yet aboard the Vessels, the *Spanish Fleet* set Sail for Goa, forc'd to it, by the approach of Winter, which begins about *May*, in those quarters. Father *Xavier* made Provisions for the necessities of the Souldiers, and furnish'd them, before their departure, with all he cou'd obtain from the Charity of the *Portuguese*. He recommended them likewise to the Charity of his Friends at *Malacca*, where the Navy was to touch, and wrote to Father *Paul de Camerine* at Goa, that he shou'd not fail to Lodge in the *Colledge of the Company*, those Religious of the Order of *St. Augustin*, who came along with the Army from *Mexico*, and that he shou'd do them all the good Offices, which their Profession, and their Vertue claim'd from him.

*He passes into
divers Islands.*

After the *Spaniards* were departed, *Xavier* made some little Voyages to places near adjoining to *Amboyna*: and visited some Islands which were half unpeopled, and desart, waiting the convenience of a Ship, to transport him to the *Molucca's*, which are nearer to *Macassar* than *Amboyna*. One of those Isles is

Baranura;

Baranura; where he miraculously recover'd his Crucifix, in the manner I am going to relate, according to the account which was given of it by a *Portuguese*, call'd *Fausto Rodriguez*, who was a witness of the Fact, has depos'd it upon Oath, and whose Juridical Testimony is in the process of the Saints Canonisation.

We were at Sea, says *Rodriguez*, Father *Francis*, *John Raposo*, and my self, when there arose a Tempest which alarm'd all the Mariners. Then the Father drew from his bosom a little Crucifix, which he always carri'd about him, and leaning over deck, intended to have dipt it into the Sea; but the Crucifix dropt out of his hand, and was carri'd off by the Waves. This loss, very sensibly afflicted him, and he conceal'd not his sorrow from us. The next morning we landed on the Island of *Baranura*; from the time when the Crucifix was lost, to that of our landing, it was near 24 hours, during which, we were in perpetual danger. Being on shore, Father *Francis* and I, walk'd along by the Sea side, towards the Town of *Tamalo*, and had already walk'd about five hundred paces, when both of us beheld arising out of the Sea, a Crab-Fish, which carried be-
twixt

He recovers his Crucifix, which was fallen into the Sea.

twixt his Claws, the same Crucifix, rais'd on high. I saw the Crab-Fish come directly to the Father by whose side I was, and stop'd before him. The Father, falling on his knees, took his Crucifix, after which the Crab-Fish return'd into the Sea. But the Father, still continuing in the same humble posture, hugging and kissing the Crucifix, was half an hour praying with his hands across his breast, and my self joyning with him in thanksgiving to God, for so evident a Miracle: after which we arose, and continu'd on our way. Thus you have the Relation of *Rodriguez*.

They staid eight days upon the Island, and afterwards set sail for *Rosalao*; where *Xavier* Preach'd at his first coming, as he had done at *Baranura*. But the Idolaters who Inhabited these two Islands, being extremely vicious, altogether brutal, and having nothing of humane in them, besides the figure, gave no credit to his words, and one only man amongst them, more reasonable than all the rest, believ'd in *Jesus Christ*. Insomuch, that the Holy Apostle, at his departure from *Rosalao*, took off his Shoos, and shook off the dust, that he might not carry any thing away with him, which belong'd to that execrable Land.

Truly

Truly speaking, the Conversion of that one man was worth that of many. The Saint gave him in Baptism his own name of *Francis*, and foretold him that he should dye most piously, in calling upon the name of *Jesus*. The Prophecy was taken notice of, which has recommended the fame of this new Convert to Posterity; and which was not accomplish'd, till after forty years. For this Christian, forsaking his barbarous Island, and turning Souldier, serv'd the *Portuguese*, on divers occasions, 'till in the year 1588, he was wounded to death in a Battel given by *Don Sancho Vasconcellos*, Governour of *Amboyna*, who made War with the *Saracen Hiemo*. *Francis* was carried off, into the Camp, and many, as well *Indians* as *Portuguese*, came about him, to see the accomplishment of the Prediction, made by the blessed *Francis Xavier*. All of them beheld the Souldier dying, with extraordinary signs of Piety, and crying without ceasing, *Jesus assist me*. He foretells the holy death of a new Convert.

The Island of *Ulate*, which is better Peopled, and less Salvage, than those of *Baranura*, and *Rosalao*, was not so deaf nor so rebellious to the voice of the holy man. He found it all in arms, and the King of it besieg'd, in his Town, ready He goes to the Island of Ulate and the Miracle there wrought by him.

to be surrender'd, neither through want of courage, nor of Defendants, but of Water. Because the enemy had cut off the Springs, and there was no likelihood of Rain; insomuch, that during the great heats, both Men and Horses, were in danger of perishing by thirst.

The opportunity appear'd favourable to Father *Xavier*, for gaining the vanquish'd Party to *Jesus Christ*, and perhaps all the Conquerours. Full of a noble confidence in God, he found means to get into the Town, and being presented to the King, offer'd to supply him with what he most wanted. *Suffer me*, said he, *to erect a Cross, and trust in the God, whom I come to declare to you. He is the Lord and Governour of Nature, who, when ever he pleases, can open the Fountains of Heaven, and water the Earth. But in case the Rain should descend upon you, give me your promise, to acknowledge his power, and that you, with your Subjects, will receive his Law.* In the extremity to which the King was then reduc'd, he consented readily to the Father's conditions, and also oblig'd himself on the publick faith, to keep his word, provided *Xavier* fail'd not on his part, of the promis'd Blessing. Then *Xavier* causing a great Cross to be made, set it

it up, on the highest ground of all the Town, and there, on his knees, amongst a crowd of Souldiers, and Men, Women, and Children, attracted by the novelty of the sight, as much as by the expected succour; he offer'd to God the death of his only Son, and pray'd him, by the merits of that Crucify'd Saviour who had pour'd out his blood for the sake of all Mankind, not to deny a little water, for the Salvation of an Idolatrous People.

Scarcely had the Saint begun his Prayer, when the Sky began to be overcast with Clouds, and by that time he had ended it, there fell down Rain in great abundance, which lasted so long, 'till they had made a plentiful provision of water. The Enemy, now hopeless of taking the Town, immediately decamp'd, and the King, with all his People, receiv'd Baptism from the hand of Father *Xavier*. He commanded also, that all the neighbouring Islands who held of him, shou'd adore *Christ Jesus*; and engag'd the Saint to go and publish the Faith amongst them. *Xavier* employ'd three months and more, in these little voyages; after which returning to *Ambayna*, where he had left his Companion *John Deyro*, to cultivate the new grow-

ing Christianity, and where he left him also for the same intention, embarqu'd on a *Portuguese* Vessel, which was setting Sail for the *Molucca's*.

He goes to the Molucca's.

That which is commonly call'd by the name of the *Molucca's*, is a Country on the Oriental Ocean, divided into many little Islands, situate near the Equator, exceeding fruitful in Cloves, and famous for the Trade of Spices. There are five principal Islands of them, *Ternate*, *Tidor*, *Motir*, *Macian*, and *Bacian*. The first of these, is a degree and half distant from the Equinoctial, to the North, the rest follow in the order above nam'd; and all five are in sight of one another. These are those celebrated Islands, concerning which *Ferdinand Magellan* rais'd so many disputes amongst the Geographers, and so many quarrels betwixt *Spain* and *Portugal*. For the *Portuguese* having discover'd them from the East, and the *Spaniards* from the West, each of them pretended to inclose them, within their Conquests, according to the Lines of Longitude, which they drew.

What happens to him in his way.

Ternate, is the greatest of the *Molucca's*; and it was on that side, that Father *Xavier* took his course. He had a Gulph to pass of ninety Leagues, exceeding

exceeding dangerous, both in regard of the strong Tides, and the uncertain Winds, which are still raising Tempests though the Sea be never so calm. The Ship which carried the Father, was one of those Vessels, which in those parts are call'd *Caracores*, of a long and narrow built, like Gallies, and which use indifferently Sails and Oars. Another Vessel of the same make, carried a *Portuguese* call'd *John Galvan*, having aboard her all his goods; they set out together from *Amboyña*, keeping company by the way, and both of them bound for the Port of *Ternate*.

In the midst of the Gulph, they were surpriz'd with a storm, which parted them so far, that they lost sight of each other. The *Caracore* of *Xavier*, after having been in danger of perishing many times, was at length sav'd, and recover'd the Port of *Ternate*, by a kind of Miracle: As for that of *Galvan*, it was not known what became of her; and the news concerning her, was only brought by an evident Revelation.

The first Saints day, when the Father Preach'd to the People, he stop'd short in the middle of his discourse, and said after a little pause, *Pray to God for the Soul of John Galvan, who is drown'd in*

the Gulph. Some of the Audience, who were friends of *Galvan*, and interess'd in the *Caracore*, ran to the Mariners, who had brought the Father, and demanded of them, if they knew any certain news, of this tragical adventure? They answer'd, that they knew no more, than that the storm had separated the two Vessels. The *Portugueses* recover'd courage at those words, and imagin'd that Father *Francis* had no other knowledge than the Seamen. But they were soon undeceiv'd by the testimony of their own eyes, for three days after they saw wash'd on the shore, the Corps of *Galvan*, and the wreck of the Vessel, which the Sea had thrown upon the Coast.

He declares to
the People the
death of John
Araus.

Very near this time, when *Xavier* was saying Mass, turning to the People to say the *Orate Fratres*, he added, pray also for *John Araus*, who is newly dead at *Amboyne*. They who were present, observ'd punctually the day and hour, to see, if what the Father had said, would come to pass; ten or twelve days after, there arriv'd a Ship from *Amboyne*, and the truth was known not only by divers Letters, but confirm'd also by a *Portuguese*, who had seen *Araus* dye at the same moment, when *Xavier* exhorted the People to pray to God, to rest his Soul.

Soul. This *Araus*, was the Merchant, which refus'd to give Wine for the succour of the Sick, in the *Spanish* Fleet, and to whom the Saint had denounc'd a sudden death. He fell sick after *Xavier's* departure, and having neither Children nor Heirs, all his Goods were distributed amongst the poor, according to the custom of the Country.

The Shipwrack of *Galvan*, and the death of *Araus*, gave great Authority to what they had heard at *Ternate*, concerning the Holiness of Father *Francis*, and from the very first, gain'd him an exceeding Reputation. And indeed it was all necessary, I say not for the reformation of Vice in that Country, but to make him even heard with Patience by a dissolute people, which committed without shame, the most enormous crimes, and such as Modesty forbids to name.

*He makes many
Converts at
Ternate.*

To understand how profitable the Labours of Father *Xavier* were to those of *Ternate*, 'tis sufficient to tell what he has written himself. *That of an infinite number of debauch'd persons living in that Island, when he landed there, all excepting two, had laid aside their wicked courses, before his departure. The desire of Riches was extinguisht with the love of Pleasures. Restitutions were frequently made; and*

such abundant Alms were given, that the House of Charity, set up for the relief of the necessitous, from very poor, which it was formerly, was put into stock, and more flourishing than ever.

Conversion of a
Queen at Ternate.

The change of Manners, which was visibly amongst the Christians, was of no little service to the Conversion of *Saracens* and *Idolaters*. Many of those *Infidels* embrac'd Christianity. But the most illustrious conquest of the Saint, was of a famous *Saracen* Lady, call'd *Neachile Pocaraga*, Daughter to *Almanzor* King of *Tidore*, and Wife to *Boliefe*, who was King of *Ternate*, before the *Portuguese* had conquer'd the Island. She was a Princess of great Wit and Generosity, but extreamly bigotted to her Sect, and a mortal Enemy to the Christians, that is to say, to the *Portuguese*. Her hatred to them was justly grounded; for having receiv'd them into her Kingdom, with great civility, and having also permitted them to establish themselves in one part of the Island, for the convenience of their Trade, she was dealt with so hardly by them, that after the death of the King her Husband, she had nothing left her, but the bare Title of a Queen: And by their Intrigues, the three Princes her Sons, lost the Crown,
their

their Liberty, and their Lives. Her unhappy fortune constrain'd her to lead a wandering life, from Isle to Isle: But Providence, which wou'd accomplish on her its good designs, brought her back at last to *Ternate*, about the time when *Xavier* came thither. She liv'd there, in the condition of a private person, without Authority, yet with Splendour, and retaining still in her Countenance and Behaviour, somewhat of that haughty Air; which the Great sometimes maintain, even in their Fetters.

The Saint gain'd access to her, and found an opportunity of conversing with her. In his first discourse, he gave her a great Idea of the Kingdom of God: yet withal inform'd her, That this Kingdom was not difficult to obtain; and that being once in possession of it, there was no fear of being after dispossest'd. Inasmuch, that the *Saracen* Princess, who had no hopes remaining of ought on Earth, turn'd her thoughts and her desires towards Heaven. 'Tis true, that as she was indu'd with a great Wit, and was very knowing in the Law of *Mahomet*, there was some need of Argumentation; but the Father, still clearing all her doubts, the dispute only serv'd to make her understand more certainly the falseness of the
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the *Alcoran*. and the truth of the Gospel. She submitted to the Saints Reasons, or rather to the Grace of *Jesus Christ*, and was publickly baptis'd by the Apostle himself, who gave her the name of *Isabella*.

He was not satisfy'd with barely making her a Christian. He saw in her a great stock of Piety, an upright Heart, a tenderness of Mind, inclinations truly great and noble; which he cultivated with admirable care, and set her forward by degrees, in the most sublime and solid ways of a spiritual life: So that *Neachile*, under the conduct of Father *Xavier*, arriv'd to a singular Devotion; that is to say, she grew humble and modest, from disdainful, and haughty as she was, mild to others, and severe to herself, suffering her Misfortunes without complaint of Injuries; united to God, in her Retirements, and not appearing publickly, but to exercise the deeds of Charity to her Neighbour: but more esteem'd and honour'd both by the *Indians* and *Portugueses*, than when she sat upon the Throne, in all the pomp and power of Royalty.

During the abode which *Xavier* made in *Ternate*, he heard speak of certain Isles, which are distant from it about sixty Leagues Eastward; and which take their
He hears of the Isles del Moro.
 name

name from the Principal, commonly call'd, the *Isle del Moro*. It was reported to him, that those Islanders, *Barbarians* as they were, had been most of them baptis'd, but that the Faith had been abolish'd there, immediately after it was introduc'd, and this account he heard of it.

The Inhabitants of *Momoya*, which is a Town in the *Isle del Moro*, wou'd never embrace the Law of *Mahomet*, though all the neighbouring Villages had receiv'd it. And the Prince, or Lord of that Town, who chose rather to continue an Idolater, than to become a *Mahometan*, being molested by the *Saracens*, had recourse to the Governour of *Ternate*, who was call'd *Tristan d'Atayda*, promising, that himself and his Subjects wou'd turn Christians, provided the *Portugueses* wou'd take them into their protection. *Atayda* receiving favourably those Propositions of the Prince of *Momoya*, the Prince came in person to *Ternate*, and desir'd Baptism; taking then, the name of *John*, in honour of *John* the Third, King of *Portugal*. At his return to *Momoya*, he took along with him a *Portuguese* Priest, call'd *Simon Vaz*, who converted many Idolaters to the Faith. The number of Christians, thus daily increasing more and more, another Priest call'd *Francis Alvarez*, came to
second

second *Vaz*, and both of them labour'd so happily in conjunction, that the whole people of *Momoya* renounc'd Idolatry, and profess'd the Faith of *Jesus Christ*.

In the mean time the *Portuguese* Soldiers, whom the Governour of *Ternate* had promis'd to send, came from thence to defend the Town, against the Enterprises of the *Saracens*. But the cruelty which he exercis'd on the Mother of *Caecil Aerio*, Bastard Son to King *Boliefe*, so far exasperated those Princes and the neighbouring People, that they conspir'd the death of all the *Portuguese*s, who were to be found in those quarters. The Inhabitants of *Momoya* naturally changeable and cruel, began the Massacre by the murder of *Simon Vaz*, their first Pastor; and had kill'd *Alvarez*, whom they pursu'd with flights of Arrows to the Sea-side, if accidentally he had not found a Bark in readiness, which bore him off, all wounded as he was, and sav'd him from the fury of those Christian *Barbarians*.

The *Saracens* made their advantage of these disorders, and Mastering *Momoya*, chang'd the whole Religion of the Town. The Prince himself was the only Man, who continu'd firm in the Christian Faith, notwithstanding all their threatning, and the cruel usage which he receiv'd
from

from them. Not long after this, *Antonio Galvan*, that *Portuguese*, who was so illustrious for his Prudence, his Valour, and his Piety, succeeding to *Tristan d'Atayda*, in the Government of *Ternate*, sent to the *Isle del Moro*, a Priest, who was both able and zealous, by whose Ministry, the people were once more reduc'd into the Fold of *Christ*, and the Affairs of the *Infidels* were ruin'd. But this Priest remain'd not long upon the Island, and the people destitute of all Spiritual Instructions, return'd soon after, through their natural inconstancy, to their original Barbarism.

In this condition was the *Isle del Moro*, when it was spoken of to Father *Xavier*, and for this very reason, he determin'd to go, and preach the Gospel there, after he had stay'd for three Months at *Ternate*. When his design was known, all possible endeavours were us'd to break it. His Friends were not wanting to inform him, that the Countrey was as hideous as it was barren: That it seem'd accurs'd by Nature, and a more fitting Habitation for Beasts than Men. That the Air was so gross, and so unwholesome, that Strangers cou'd not live in the Countrey. That the Mountains continually vomited flakes of Fire and Ashes, and that the ground

Great endeavours are us'd, to dissuade the Saint from going to the Isles del Moro.

ground it self, was subject to terrible and frequent Earthquakes. And besides, it was told him, that the people of the Countrey, surpass'd in cruelty and faithlessness, all the *Barbarians* of the World. That Christianity had not softned their Manners; that they poyson'd one another; that they fed themselves with Humane Flesh; and that when any of their Relations happen'd to die, they cut off his Hands and Feet, of which they made a delicate *Ragou*. That their Inhumanity extended so far, that when they design'd a sumptuous Feast; they begg'd some of their Friends to lend them an old unprofitable Father, to be serv'd up to the Entertainment of their Guests, with promise to repay them in kind, on the like occasion.

The *Portugueses*, and *Indians*, who lov'd *Xavier*, added, that since those Salvages spar'd not their own Countreymen, and their Parents, what wou'd they not do to a Stranger, and an unknown person? That they were first to be transform'd into Men, before they cou'd be made Christians. And how cou'd he imprint the Principles of the Divine Law into their Hearts, who had not the least sence of Humanity? Who shou'd be his Guide through those thick
intangled

intangled Forests, where the greatest part of them were lodg'd, like so many wild Beasts; and when, by rare fortune, he shou'd atchieve the taming of them, and even convert them, how long wou'd that Conversion last? at the longest, but while he continu'd with them. That no Man wou'd venture to succeed him in his Apostleship to those parts, for that was only to be expos'd to a certain death; and that the Blood of *Simon Vaz* was yet steaming. To conclude, there were many other Isles, which had never heard of *Jesus Christ*, and who were better dispos'd to receive the Gospel.

These reasons were accompanied with Prayers and Tears; but they were to no purpose, and *Xavier* was stedfast to his Resolution. His Friends perceiving they cou'd gain nothing upon him by Intreaties, had recourse in some measure to Constraint. So far as to obtain from the Governour of *Ternate*, a Decree, forbidding, on severe penalties, any Vessel, to carry the Father to the *Isle del Moro*.

Xavier, then resented this usage of his Friends, and cou'd not forbear to complain publickly of it. *Where are those people*, said he, *who dare to confine the* *Isle del Moro*. *He complains of those, who make opposition to his Voyage to the* *Power of Almighty God? and have so mean an apprehension of our Saviour's Love and Grace?*

Grace? Are there any Hearts hard enough to resist the Influences of the Most High, when it pleases him to soften and to change them? can they stand in opposition to that gentle, and yet commanding force, which can make the dry Bones live, and raise up Children to Abraham from Stones? What shall he, who has subjected the whole World to the Cross, by the Ministry of the Apostles, shall he exempt from that subjection, this petty corner of the Universe? Shall then the Isle del Moro be the only place, which shall receive no benefit of Redemption? And when Jesus Christ has offer'd to the Eternal Father, all the Nations of the Earth as his Inheritance, were these people excepted out of the Donation? I acknowledge them to be very barbarous and brutal, and let it be granted they were more inhumane than they are, 'tis because I can do nothing of my self, that I have the better hopes of them. I can do all things in him who strengthens me, and from whom alone proceeds the strength of those who labour in the Gospel.

He added, That other less Salvage Nations, wou'd never want for Preachers: That these only Isles remain'd for him to cultivate, since no other Man wou'd undertake them. In sequel, suffering himself to be transported with a kind of holy Choler,

ler, *If these Isles, (pursu'd he) abounded with precious Woods, and Mines of Gold, the Christians wou'd have the courage to go thither; and all the dangers of the World, wou'd not be able to affright them; they are base and fearful, because there are only Souls to purchase. And shall it then be said, That Charity is less daring than Avarice? You tell me they will take away my life, either by the Sword or Poison; but those are favours too great for such a Sinner as I am to expect from Heaven. Yet I dare confidently say, That whatever torment or death they prepare for me, I am ready to suffer a thousand times more, for the Salvation of one only Soul. If I shou'd happen to die by their Hands, who knows but all of them might receive the Faith? for 'tis most certain, that since the primitive times of the Church, the Seed of the Gospel has made a larger increase in the Fields of Paganism, by the Blood of Martyrs, than by the Sweat of Missioners.*

He concluded his Discourse, by telling them, *That there was nothing really to fear in his undertaking: That God had call'd him to the Isles del Moro; and that Man shou'd not hinder him from obeying the Voice of God.* His Discourse made such impressions on their Hearts, that not only the Decree against his passage

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was

was revok'd, but many offer'd themselves to accompany him in that Voyage, through all the dangers which seem'd to threaten him.

*He goes for the
Ile del Moro;
and writes to
Rome.*

Having thus dis-ingag'd himself, from all the incumbrances of his Voyage, he embark'd with some of his Friends, passing through the Tears of the people, who attended him to the Shore, without expectation of seeing him again. Before he set sail, he wrote to the Fathers of the Company at *Rome*, to make them acquainted with his Voyage.

The Country, whither I go, (says he in his Letter) is full of danger, and terrible to Strangers by the barbarity of the Inhabitants, and by their using divers Poisons, which they mingle with their Meat and Drink. And 'tis from hence, that Priests are apprehensive of coming to instruct them. For my self, considering their extreme necessity, and the duties of my Ministry, which oblige to free them from Eternal Death, even at the expence of my own Life; I have resolv'd to hazard all, for the Salvation of their Souls. My whole confidence is in God, and all my desire is to obey, as far as in me lies, the word of Jesus Christ; He who is willing to save his Life shall lose it, and he who will lose it for my sake, shall find it Believe me, dear

dear Brethren, though this Evangelical Maxime in general is easily to be understood, when the time of Practising it calls upon us, and our business is to dye for God, as clear as the Text seems, it becomes obscure; and he only can compass the understanding of it, to whom God by his mercy has explain'd it. For then it will be seen how frail and feeble is humane nature. Many here, who love me tenderly, have done what possibly they cou'd to divert me from this Voyage; and seeing that I yielded not to their requests, nor to their tears, wou'd have furnish'd me with Antidotes. But I wou'd not take any, lest by making provision of Remedies, I might come to apprehend the danger: and also, because, having put my Life into the hands of Providence, I have no need of preservatives from death. For it seems to me, that the more I shou'd make use of remedies, the less assurance I shou'd repose in God.

They went off with a favourable wind, and had already made above an hundred and fourscore miles, when Xavier on the sudden, with a deep sigh, cried out, *Ab Jesus, how they Massacre the poor People!* saying these words, and oftentimes repeating them, he had turn'd his countenance, and fix'd his eyes towards a certain part of the Sea. The Mariners and

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Passengers

*God reveals to
to him, what is
doing in a di-
stant Island.*

Passengers affrighted, ran about him, enquiring what Massacre he meant; because for their part, they cou'd see nothing. But the Saint was ravish'd in Spirit, and in this extasie, God had impower'd him to see this sad spectacle.

He was no sooner come to himself, than they continu'd pressing him to know the occasion of his sighs and cries. But he, blushing for the words which had escap'd him in his transport, wou'd say no more, but retir'd to his Devotions. It was not long before they beheld with their own eyes, what he refus'd to tell them; having cast Anchor before an Isle, they found on the shore the Bodies of eight *Portugueses*, all bloody, and then comprehended, that those unhappy creatures, had mov'd the compassion of the holy man. They bury'd them in the same place, and erected a Cross over the grave; after which they pursu'd their Voyage, and in little time arriv'd at the Isle *del Moro*.

He arrives at del Moro, the condition in which he found it.

When they were come on shore, *Xavier* went directly on to the next Village, the greatest part of the Inhabitants were Baptis'd; but there remain'd in them only a confus'd notion of their Baptism: and their Religion was nothing more, than a mingle-of *Mahometanism* and Idolatry. The

The *Barbarians* fled, at the sight of the strangers, imagining they were come to revenge the death of the *Portuguese*, whom they had kill'd the precedent years. *Xavier* follow'd them, into the thickest of their Woods; and his countenance full of mildness, gave them to believe, that he was not an Enemy who came in search of them. He declar'd to them the motive of his Voyage; speaking to them in the *Malaya* Tongue. For though in the *Isle del Moro*, there were great diversity of Languages, insomuch that those of three Leagues distance, did not understand each other in their Island Tongues, yet the *Malaya* was common to them all.

Notwithstanding, the roughness and barbarity of these Islanders, neither of those qualities were of proof against the winning and soft behaviour of the Saint. He brought them back to their Village, using all expressions of kindness to them by the way; and began his work, by singing aloud, the Christian Doctrine, through the streets. After which he expounded it to them, and that in a manner so suitable to their barbarous conceptions, that it pass'd with ease into their understanding.

*He gains the
Inhabitants of
the Isle del
Moro.*

By this means he restor'd those Christians to the Faith, who had before forsaken it : and brought in to it those Idolaters, who had refus'd to embrace it, when it was Preach'd to them by *Simon Vaz*, and *Francis Alvarez*. There was neither Town nor Village, which the Father did not visit; and where those new Convents, did not set up Crosses, and build Churches. *Tolo*, the chief Town of the Island, Inhabited by twenty five thousand Souls, was entirely converted, together with *Memoya*.

Thus the Isle *del Moro*, was now to the Holy Apostle the Island of * *Divine Hope*, as he desir'd it thenceforth to be nam'd. Both because those things which were there accomplish'd, by God himself, in a miraculous manner, were beyond all humane hope and expectation ; and also because the fruits of his labours, surpass'd the hopes which had been conceiv'd of them, when his friends of *Ternate*, wou'd have made him fear, that his Voyage wou'd prove unprofitable.

He speaks to them of Hell.

To engage these new Christians, who were gross of apprehension, in the practice of a holy life, he threaten'd them with Eternal Punishments, and made them sensible of what Hell was, by those dreadful Objects which they had before
their

their eyes. For sometimes, he led them to the brink of those Gulphs, which shot out of their bowels, vast masses of burning Stones, into the air, with the noise and fury of a Cannon; and at the view of those Flames which were mingl'd with a dusky smoak, that obscur'd the day, he explain'd to them the nature of those pains, which were prepar'd in an Abyss of fire, not only for *Idolaters* and *Ma-hometans*, but also for the true Believers, who liv'd not according to their Faith. He even told them the gaping mouths of those flaming Mountains were the breathing places of Hell, as appears by these following words, extracted out of one of his Letters, on that subject, written to his Brethren at Rome. — *It seems, that God himself, has been pleas'd in some measure to discover the habitation of the Dam'd, to People who had otherwise no knowledge of him.*

During their great Earthquakes, when no man cou'd be secure in any place, either in his house, or abroad in the open air, he exhorted them to penitence; and declar'd to them that those extraordinary accidents were caus'd, not by the Souls of the dead, hidden under ground, as they imagin'd, but by the Devils who were desirous to destroy them,

*He exhorts
them to repen-
tance.*

them, or by the Omnipotent hand of God, who adds activity to natural Causes, that he may imprint more deeply in their hearts, the fear of his justice and his wrath.

*He says Mass in
the midst of an
Earthquake.*

One of those wonderful Earthquakes happen'd on the 29th. of September, on that day, consecrated to the honour of St. Michael, the Christians were assembled in great numbers, and the Father said Mass. In the midst of the Sacrifice, the Earth was so violently shaken, that the People ran in a hurry out of the Church. The Father fear'd lest the Altar might be overthrown, yet he forsook it not, and went through with the Celebration of the Sacred Mysteries, thinking, as he said himself, that the blessed Arch-Angel, at that very time was driving the Devils of the Island down to Hell; and that those Infernal Spirits made all that noise and tumult, out of the indignation which they had, to be banish'd from that place, where they had held dominion for so many Ages.

*He is admir'd
by the Barba-
rians.*

The undaunted resolution of Father Xavier amaz'd the Barbarians, and gave them to believe, that a man who remain'd immoveable, while the Rocks and Mountains trembled, had something in

in him of Divine. But that high Opinion, which most of them had conceiv'd of him, gave him an absolute Authority over them. And with the assistance of Gods grace, which operated in their Souls, while he was working by outward means, he made so total a Change in them, that they who formerly, in respect of their manners, were like Wolves and Tygers, now became tractable and mild, and innocent as Lambs.

Notwithstanding this, there were some amongst them who did not divest themselves fully and at once of their natural Barbarity; either to signify that Divine Grace, how powerful soever, does not work all things in a man it self alone, or to try the patience of the Saint. The most rebellious to Gods Spirit, were the *Javares*; a rugged and inhumane People, who inhabit only in Caves, and in the day time roam about the Forests. Not content with not following the instructions of the Father, they laid divers ambushes for him; and one day, while he was explaining the Rules of Morality to them out of the Gospel, by a River side, provok'd by the zeal, wherewith he condemn'd their dissolute manners, they cast stones at him, with design to kill him. The *Barbarians* were
on

He is persecuted by a cruel and salvage People.

on the one side of him, and the River on the other; which was broad and deep: Insomuch, that it was in a manner impossible for *Xavier* to escape the fury of his Enemies: but nothing is impossible to a man whom Heaven protects. There was lying on the bank a great beam of wood; the Saint push'd it without the least difficulty into the water, and placing himself upon it, was carried in an instant to the other side, where the stones which were thrown, cou'd no longer reach him.

*His sufferings
in the Isle del
Moro; and the
consolations
which he there
receiv'd.*

For what remains, he endur'd in this barren and inhospitable Country, all the miseries imaginable, of hunger, thirst, and nakedness. But the comforts which he receiv'd from Heaven, infinitely sweeten'd all his Labours; which may be judg'd, by the Letter he wrote to *Father Ignatius*. For after he had made him a faithful description of the place; *I have, said he, given you this account of it; that from thence you may conclude, what abundance of Cælestial Consolations I have tasted in it. The dangers to which I am expos'd, and the pains I take for the interest of God alone, are the inexhaustible Springs of Spiritual Joys: insomuch that these Islands, bare of all worldly necessities, are the places in the World, for a*
man

man to lose his sight with the excess of weeping, but they are tears of joy. For my own part, I remember not ever to have tasted such interior delights; and these Consolations of the Soul, are so pure, so exquisite, and so perpetual, that they take from me all sence of my Corporeal Sufferings.

Xavier continu'd for three Months in the Isle del Moro: after which he re-pass'd to the Molucca's, with intention from thence to Sail to Goa. Not only, that he might draw out Missioners from thence, to take care of the new Christianity, which he had planted in all those Isles, and which he alone was not sufficient to cultivate, but also to provide for the affairs of the Company, which daily multipli'd in this new World.

He goes for Goa; and the reason that induc'd him.

Being arriv'd at Ternate, he lodg'd by a Chappel, which was near the Port, and which, for that reason, is call'd *our Lady of the Port*. He thought not of any long stay in that place, but only 'till the Ship which was intended for Malacca, shou'd be ready to set out. The Christians, more glad of his return, because they had despair'd of seeing him again, beg'd of him to continue longer with them, because *Lent* was drawing near;

He returns to Ternate.

near; and that he must however stay all that Holy time, in the Island of *Amboyna*, for the proper season of Navigation to *Malacca*. The Captain of the Fortress of *Ternaet*, and the Brotherhood of the *Mercy*, engag'd themselves to have him conducted to *Amboyna*, before the setting out of the Ships. So that *Xavier* cou'd not deny those People, who made him such reasonable propositions; and who were so desirous to retain him, to the end they might profit by his presence, in order to the Salvation of their Souls.

*His proceedings
at Ternate.*

He remain'd then almost three Months in *Ternate*; hearing Confessions day and night, Preaching twice on Holy-days, according to his custome; in the Morning to the *Portugueses*, in the Afternoon to the Islanders newly converted. Catechising the Children every day in the week, excepting *Wednesday* and *Friday*, which he set apart for the instruction of the *Portuguese* Wives. For seeing those Women, who were either *Mahometans* or *Idolaters* by birth, and had only receiv'd Baptism in order to their Marrying with the *Portugueses*, were not capable of profiting by the common Sermons, for want of sufficient understanding in the Mysteries and Max-
imes

imes of Christianity ; he undertook to expound to them the *Articles of Faith*, the *Commandments*, and other Points of Christian Morality. The time of *Lent* was pass'd in these Exercises of Piety, and Penitence, which fitted them for the Blessed Sacrament at *Easter*. All People approach'd the Holy Table, and celebrated that Feast with renew'd Fervour, which resembled the Spirit of Primitive Christianity.

But the chief Employment of Father Xavier, was to endeavour the Conversion of the King of *Ternate*; commonly call'd King of the *Molucca's*. This *Saracen* Prince, whose name was *Cacil Aerio*, was Son to King *Boleife*, and his Concubine, a *Mahometan*, and Enemy to the *Portuguese*, whom *Tristan d'Atayda* Governour of *Ternate*, and Predecessour of *Antonio Galvan*, caus'd to be thrown out of a Window, to be reveng'd of her. This unworthy and cruel usage, might well exasperate *Cacil*; but fearing their power who had affronted him in the person of his Mother, and having the violent death of his Brothers before his eyes, he curb'd his resentments, and broke not out into the least complaint. The *Portuguese* mistrusted this over-acted moderation, and affected silence; and according

He endeavours
the Conversion
of the King of
Ternate.

according to the Maxim of those Politicians, who hold, that they who do the injury shou'd never pardon, they us'd him afterwards as a Rebel, and an Enemy, upon very light conjectures. *Jordan de Treitas*, then Governour of the Fortrefs of *Ternata*, a man as rash and imprudent, as *Galvan* was moderate and wise, seiz'd the person of the Prince, stript him of all the Ornaments of Royalty, and sent him Prisoner to *Goa*, in the year 1546, with the *Spanish Fleet*, of which we have formerly made mention.

The Cause having been examin'd, in the Sovereign Tribunal of *Goa*, there was found nothing to condemn, but the injustice of *Treitas*: *Cacil* was declar'd innocent; and the new Vice-Roy of the *Indies*, *Don John de Castro*, sent him back to *Ternata*, with Orders to the *Portugueses*, to re-place him on the Throne, and pay him so much the more respect, by how much more they had injur'd him. As for *Treitas*, he lost his Government, and being recall'd to *Goa*, was Imprison'd as a Criminal of State.

The King of *Ternata* was newly restor'd, when *Xavier* came into the Isle for the second time. King *Tabarigia*, Son of *Boleise*, and Brother to *Cacil*, had

had suffer'd the same ill fortune, some years before. Being accus'd of Felony, and having been acquitted at *Gôa*, where he was Prisoner, he was also sent back to his Kingdom, with a splendid Equipage; and the equity of the Christians so wrought upon him, that he became a Convert before his departure.

Xavier was in hope, that the example of *Tabarigia*, wou'd make an impression on the Soul of *Cacil*, after his restoration; at least if any care were taken of instructing him. And the hopes of the Saint, seem'd not at the first to be ill grounded. For the *Barbarian* King receiv'd him with all civility, and was very affectionate to him, insomuch that he cou'd not be without his company. He heard him speak of God, whole hours together; and there was great appearance, that he wou'd renounce the *Mahometan* Religion.

But the sweet Enchantments of the Flesh, are often an invinsible obstacle to the grace of Baptism. Besides a vast number of Concubines, the King of *Ternata*, had an hundred Women in his Palace, who retain'd the name and quality of Wives. To confine himself to one, was somewhat too hard to be digested by him. And when the Father endeavour'd

*What hinder'd
the King of
Ternata's Con-
version.*

endeavour'd to perswade him that the Law of God, did absolutely command it. He reason'd on his side, according to the Principles of his Sect, and refin'd upon it in this manner. *The God of the Christians and of the Saracens is the same God: why then shou'd the Christians be confin'd to one only Wife, since God has permitted the Saracens to have so many.*

Yet sometimes he chang'd his Language; and said that he wou'd not lose his Soul, nor the friendship of Father *Xavier*, for so small a matter. But, in conclusion, not being able to contain himself, within the bounds of Christian purity, nor to make the Law of *Jesus Christ* agree with that of *Mahomet*; he continu'd fix'd to his pleasures, and obstinate in his errours. Only he ingag'd his Royal word, that in case the *Portugueses*, wou'd invest one of his Sons in the Kingdom of the *Isles del Moro*, he wou'd on that condition receive Baptism.

Father *Xavier* obtain'd from the Vice-Roy of the *Indies*, what ever the King of *Ternate* had desir'd; but the *Barbarian*, far from keeping his promise, began from thence-forward a cruel Persecution against his Christian Subjects. And the first strokes of it, fell on the Queen *Neachile*, who was dispossest'd of
all

all her Lands, and reduc'd to live in extrem poverty, during the remainder of her days. Her Faith supported her in these new misfortunes: And father *Xavier*, who had baptis'd her, gave her so well to understand, how happy it was to lose all things, and to gain *Christ*, that she continually gave thanks to God, for the total overthrow of her Fortune.

In the mean time, the Labours of the Saint, were not wholly unprofitable in the Court of *Ternate*. He converted many persons of the Blood Royal; and amongst others, two Sisters of the Prince, who preferr'd the quality of Christians, and Spouses of *Christ Jesus*, before all earthly Crowns; and chose rather to suffer the ill usage of their Brother, than to forsake their Faith.

Xavier, seeing the time of his departure drawing near, compos'd, in the *Malaya* Tongue, a large Instruction, touching the Belief and Morals of Christianity. He gave the People of *Ternate* this Instruction written in his own Hand, that it might supply his place during his absence. Many Copies were taken of it, which were spread about the neighbouring Islands, and even through the Countries of the *East*. It was read on Holidays, in the publick Assemblies; and the Faith-

S

ful

He labours with great fruit, in the Court of Ternate.

He leaves to the Islanders a Christian Instruction written with his own Hand.

ful listen'd to it, as coming from the Mouth of the holy Apostle.

Besides this, he chose out, some virtuous young Men, for his Companions in his Voyage to *Goa*, with design to breed them in the Colledge of the Company, and from thence send them back to the *Moluccas*, there to preach the Gospel. These things being thus order'd, and the *Caracore*, which was to carry him to *Amboyna*, in a readiness, it was in his thoughts to depart by night, in the most secret manner that he cou'd, not to sadden the Inhabitants, who cou'd not hear of his going from them, without a sensible affliction. But whatsoever precautions he took, he cou'd not steal away without their knowledge. They follow'd him in Crowds to the Shore, Men, Women and Children, gathering about him, lamenting his loss, begging his Blessing, and beseeching him, with Tears in their Eyes, *That since he was resolv'd on going he wou'd make a quick return.*

The Counsel he gave the Ternatines at parting.

The holy Man was not able to bear these tender farewels without melting into Tears himself. His Bowels yern'd within him for his dear Flock: and seeing what affection those people bore him, he was concern'd lest his absence might prejudice their spiritual welfare. Yet
reassuring

reassuring himself, by considering the Providence of God which had dispos'd of him another way; he enjoin'd them to meet in publick every day, at a certain Church, to make Repetition of the Christian Doctrine, and to excite each other to the practice of Vertue. He charg'd the new Converts to learn by Heart the Exposition of the *Apostles Creed*, which he had left with them in Writing: But that which gave him the greatest comfort, was, that a Priest, who was there present, promis'd him, to bestow two hours every day, in instructing the People; and once a week to perform the same to the Wives of the *Portugueses*, in expounding to them the Articles of Faith, and informing them concerning the use of the Sacraments.

After these last words, Father *Xavier* left his well-belov'd Children in *Jesus*, and immediately the Ship went off. At that instant, an universal cry was rais'd on the Shore; and that last adieu went even to the Heart of Father *Xavier*.

Being arriv'd at *Ambony*, he there found four *Portuguese* Vessels, wherein were only Mariners and Souldiers, that is to say, a sort of people, ill instructed in the duties of Christianity, and little accus'tom'd to put them in practice, in

*He renews his
Labours at
Amboyna.*

the continual hurry of their life. That they might profit by that leisure, which they then enjoy'd, he set up a small Chappel on the Sea-side, where he convers'd with them, sometimes single; sometimes in common, concerning their eternal welfare. The Discourses of the Saint, brought over the most debauch'd amongst them; and one Souldier, who had been a *Libertine* all his life, dy'd with such evident signs of true Contrition, that being expir'd, Father *Xavier* was heard to say, *God be prais'd who has brought me hither, for the Salvation of that Soul*: which caus'd people to believe, That God Almighty had made a Revelation of it to him.

*He is endu'd
with the Super-
natural Know-
ledge of some
things.*

By the same supernal illumination, he saw in spirit, one whom he had left in *Ternate* in the vigour of health, now expiring in that place: for preaching one day, he broke off his Discourse suddenly, and said to his Auditours, *Recommend to God James Giles, who is now in the agony of death*; the news of his death, came not long after, which entirely verify'd the words of *Xavier*.

The four Ships, continu'd at *Amboyna*, but twenty days; after which they set Sail towards *Malacca*. The Merchant-Ship, which was the best equipp'd, and
strongest

strongest of them, invited the Saint to imbark in her, but he refus'd, out of the horror which he had for those enormous Crimes, which had been committed in her. And turning to *Gonsalvo Fernandez*; *This Ship*, said he, *will be in great danger, God deliver you out of it.* Both the Prediction and the Wilh of the Saint were accomplish'd; for the Ship at the passage of the Streight of *Saban*, struck against a hidden Rock, where the Iron-work of the Stern was broken; and little wanted, but that the Vessel had been also split; but she escap'd that danger, and the rest of the Voyage was happily perform'd.

The Father staying some few days longer on the Isle, visited the seven Christian Villages which were there; caus'd Crosses to be set up in all of them, for the Consolation of the Faithful; and one of these Crosses, in process of time, became famous for a great Miracle, of which the whole Country was witness.

There was an extream drought, and a general dearth was apprehended. Certain Women, who before their Baptism were accusom'd to use Charms for Rain, being assembl'd round about an Idol, ador'd the Devil, and perform'd all the Magick Ceremonies; but their Enchant-

*A Cross erected
by Xavier be-
comes famous.*

ments were of no effect. A devout Christian Woman, knowing what they were about, ran thither, and having sharply reprehended those impious Creatures; *As if*, said she, *having a Cross so near us, we had no expectations of succour from it! and that the holy Father had not promis'd us, That whatsoever we pray'd for at the foot of that Cross, shou'd infallibly be granted.* Upon this, she led those other Women towards a River-side, where *Xavier* had set up a Cross with his own Hands, and falling down with them before that sacred sign of our Salvation, she pray'd our Saviour, to give them Water, to the shame and confusion of the Idol. At the same moment the Clouds began to gather on every side, and the Rain pour'd down in great abundance. Then, all in Company they ran to the *Pagod*, pull'd it down, and trampled it under their Feet; after which they cast it into the River, with these expressions of contempt, *That though they cou'd not obtain from him one drop of Water, they wou'd give him enough in a whole River.*

*The constancy of
the Christians
in Amboyna.*

A Faith thus lively, answer'd the hopes which the Saint had conceiv'd, of the Faithful of *Amboyna*. He compar'd them sometimes, to the Primitive

tive Christians; and believ'd their constancy was of proof against the cruelty of Tyrants. Neither was he deceiv'd in the judgement he made of them: and they shew'd themselves, when the *Javeses*, provok'd, by their renouncing the Law of *Mahomet*, came to invade their Island. While the *Saracene* Army destroy'd the Country, six hundred Christians retir'd into a Castle, where they were presently besieg'd. Though they were to fear all things, from the fury of the *Barbarians*, yet what they only apprehended, was that those Enemies of *Jesus Christ*, might exercise their malice against a Cross, which was rais'd in the midst of all the Castle; and which Father *Xavier* had set up with his own hands.

To preserve it therefore, inviolable from their attempts; they wrapt it up in Cloath of Gold, and buried it in the bottom of the Ditch.

After they had thus secur'd their treasure, they open'd the gate to the Unbelievers, who knowing what had been done by them, ran immediately in search of the Cross, to revenge upon it the contempt which had been shewn to *Mahomet*. But not being able to find it, they turn'd all their fu-

ry upon those who had conceal'd it, and who wou'd not discover where it was.

Death, seem'd to have been the least part of what they suffer'd. The *Mahometan* Souldiers cut off one Man's Leg, another's Arm, tore out this Man's eyes, and the others tongue. So, the Christians dyed by degrees; and by a slow destruction; but without drawing one sigh, or casting out a groan, or shewing the least apprehension; so strongly were they supported in their Souls, by the all-powerfull grace of *Jesus Christ*, for whom they suffer'd.

Xavier at length parted from *Amboyna*; and probably it was then, if we consider the sequel of his Life, that he had the opportunity of making the Voyage of *Macassar*.

For though it be not certainly known, at what time he visited that great Island, nor the fruit which his Labours there produc'd; 'tis undoubted that he has been there; and in confirmation of it, we have, in the process of his Canonization, the juridical Testimony of a *Portuguese* Lady, of *Malacca*, call'd *Jane Melo*; who had many times heard from the Princess *Eleonor*, Daughter to the King

King of *Macassar*, that the Holy Apostle, had Baptis'd the King her Father, the Prince her Brother, and a great number of their Subjects.

But at whatsoever time he made this Voyage, he return'd to *Malacca*, in the Month of *July*, in the year 1547.

The End of the Third Book.

THE

THE
 LIFE
 OF
 St. FRANCIS XAVIER.

BOOK IV.

X*avier* found at *Malacca*, three *He arrives at Malacca ; and there meets three Missioners of the Company.* Missioners of the Company, who were going to the *Molucca's*, in obedience to the Letters he had written. These Missioners were *John Beyra*, *Nugnez Ribera*, and *Nicholas Nugnez*, who had not yet receiv'd Priests Orders. *Manfilla* came not with them, though he had precise orders for it : Because he rather chose to follow his own Inclinations, in labouring where he was,

was, than the command of his Superiour, in forsaking the work upon his Hands; but his disobedience cost him dear: *Xavier* expell'd him out of the Society; judging that an ill Brother would do more hurt, than a good Labourer would profit the Company.

These three Missioners above mention'd, had been brought to the *Indies* in the Fleet, by *Don Perez de Pavora*, with seven other Sons of *Ignatius*; part of whom was already left at *Cape Comorine*, and the Fishing Coast, to cultivate those new Plants of Christianity, which were so belov'd by Father *Xavier*: Now the Ships which were bound for the *Molucca's*, being not in a readiness to sail before the end of *August*, *Beyra*, *Ribera* and *Nugnez* had all the intermediate time, which was a month, to enjoy the Company of the Saint, in which space they were form'd by him, for the Apostolick Function. For himself, he remain'd four months at *Malacca*, in expectation of a Ship to carry him to *Goa*; and during all that time, was taken up with continual service of his Neighbour.

*His conduct
with John
Deyro.*

He had brought with him from *Amboyna*, his old Companion *John Deyro*. Though *Deyro* was in his attendance, yet he was not a Member of the Society; for

for the causes already specify'd, and deserv'd not to be of it, for those which follow. Some rich Merchants having put into his Hands a sum of Money, for the subsistence of the Father, he conceal'd it from him. *Xavier*, who liv'd only on the Alms which were daily given him, and who hated Money as much as his Companion lov'd it, look'd on this Action of *Deyro*, as an injury done to Evangelical Poverty, and the resentment which he had of it, caus'd him to forget his usual mildness to Offenders. Not content to make him a sharp reprimand, he confin'd him to a little desert Isle not far distant from the Port; enjoyning him, not only continual Prayer, but fasting upon Bread and Water, till he shou'd of his own accord recal him. *Deyro* who was of a changeable, and easy temper, neither permanent in good, nor fix'd in ill, obey'd the Father, and liv'd exactly in the method which was prescrib'd.

He had one night a Vision, whether awake or sleeping has not been decided by the juridical Informations of the Fathers life. It seem'd to him, that he was in a fair Temple, where he beheld the bless'd Virgin, on a Throne all glittering with precious Stones. Her Countenance appear'd

Deyro has a Vision, which God reveals to Xavier.

pear'd severe, and he, making his approaches to her, was rejected with indignation, as unworthy to be of the Company of her Son. After which she arose from the Throne, and then all things disappear'd. *Deyro* being recall'd from his solitude some time after, said nothing of his Vision to Father *Xavier*, to whom God had reveal'd it. He even deny'd boldly to have seen any, though the Father repeated it to him, with all the Circumstances. *Xavier*, more scandaliz'd than ever with this procedure of *Deyro*, refus'd all farther communication, with a Man, who was interest'd, and unsincere. He rid his Hands of him, but withal foretold him, *That God wou'd be so gracious to him, as to change his evil inclinations, and that hereafter he shou'd take the Habit of St. Francis.* Which was so fully accomplish'd, that when the Informations were taken in the *Indies*, concerning the Holiness and Miracles of *Xavier*, *Deyro* then wore the Habit of *St. Francis*, and liv'd a most religious life.

*The Actions of
the Saint at
Malacca.*

After the three Missioners were gone for the *Molucca's*, *Xavier* alone bore the whole burden of the work. The knowledge which the *Portugueses* and *Indians* had of his Holiness, made all Men desirous of treating with him, concerning
the

the business of their Conscience. Not being able to give audience to all, many of them were ill satisfy'd, and murmur'd against him: But since their discontent and murmurs proceeded from a good principle, he comforted himself, and rather rejoyc'd than was offend-ed, as he says himself expressly in his Letters. His ordinary Employment, was Preaching to the *Christians* and *Gentils*, instructing and baptising the *Catechumens*, teaching Children the Christian Doctrin, visiting the Prisoners and the Sick, reconciling Enemies, and doing other works of Charity.

While the Saint was thus employ'd, there happen'd an Affair, which much increas'd his Reputation in all the *Indies*. For the understanding of the whole business, it will be necessary to trace it from its Original.

Since the Conquest of *Malacca* by the *Portuguese*, the neighbouring Princes grew jealous of their Power: and made many attempts to drive that Nation out of the *Indies*, which came to brave them at their own Doors. Thereupon, they set on foot many great Armies, at divers times, but always unsuccessfully, and learning by dear-bought experience, that multitude can hardly prevail against true valour.

The occasion of the King of Achen's enterprise against Malacca.

These

These disgraces provok'd the *Sultan Alaradin*, King of *Achen*, instead of humbling him. *Achin*, is the greatest Kingdom of the Island of *Sumatra*, distant above twelve Leagues from the *terra firma* of *Malacca*. This Prince was a *Mahometan*, an implacable Enemy of the Christians by his Religion, and of the *Portuguese* by interest of State. Yet he durst not immediately assault the Fortrefs of *Malacca*. All his Fury was spent in cruising about the Coasts, with a strong Fleet, thereby to break the trade of the *Portugueses*, and hinder the Succours which they had from *Europe*. His design was then to attack the Town, when it shou'd be bare of Defendants, and unprovided of Stores of Victuals: But to compass his Enterprize, he was to assure himself of a Port, which was above *Malacca* towards the *North*; which might serve for a convenient retreat to his Fleet, and had also occasion for a Fortrefs, to secure himself from the Enemy. He therefore made himself Master of that Port, and order'd the building of a Citadel.

The preparation of the Barbarians, for the Siege of Malacca.

As for his Preparations of War, he made them so secretly, that the *Portuguese* had neither any news, nor even the least suspicion of them. Five thousand

land Souldiers, train'd up in Wars, and well experienc'd in Naval-Fights, were chosen out, for this glorious Expedition; and five hundred of them, call'd *Orabalous*, were the flower of the whole Nobility; and accordingly wore Bracelets of Gold, as a distinguishing mark of their high Extraction. There was besides a great number of *Jannisaries*, newly arriv'd at the Court of *Achen*, who serv'd as Volunteers, and were eager of shewing their courage against the Christians. The Fleet consisted of sixty great Ships, all well equipp'd, and man'd, without reckoning the Barks, the Frigats, and the Fire-ships. It was commanded by the *Saracen*, *Bajaja Soora*, a great Man of War, and so famous for his Exploits in Arms, that his Prince had honour'd him with the Title of King of *Pedir*, in reward of his taking *Malacca*, even before he had besieg'd the Town.

There was no other intelligence of this at *Malacca*, but what the Army of *Achen* brought it self. They came before the place, and enter'd the Port, on the 9th of *October*, in the year 1547, about two a Clock in the morning, resolv'd to assault it, while they were favour'd by the darkness. They began by a discharge

The Army of Achen comes before Malacca, its landing, and retreat.

charge of their Artillery; and sending in their Fire-ships against the *Portuguese* Vessels. After which, the most daring of them landed; ran without any order, against that part of the wall, which they believ'd weakest, fill'd up part of the Ditch, and mounted the Ladders with a furious assault. They found more resistance, than they expected: The Garrison, and the Inhabitants, whom the shouts, and Artillery of the *Barbarians* had at first affrighted, recovering courage through the imminence of danger, and the necessity of Conquering, or dying, ran upon the Rampart, and vigorously repuls'd the Assailants; overthrowing their Ladders, or tumbling their Enemies headlong from them, insomuch that not a man of them enter'd the Town, and great numbers lay dead or dying in the Ditch.

Soôra comforted himself for the ill success of his assault, by the execution, which his fire Ships, and Cannon had done. All the Vessels within the Port, were either burnt, or disabled. And the Rain which immediately fell, serv'd not so much to extinguish the Flames, as the violent wind which then arose, contributed to kindle them. Those of *Achen*, proud of that action, appear'd next morning

morning on their Decks, letting fly their pompous Streamers, and shouting, as if already they were Victorious. But their insolence was soon check'd : The Cannon from the Fortrefs forc'd them to retire, as far off, as the Isle of *Upe*. In the mean time, seven poor Fishermen, who had been out all night about their employment, and were now returning to the Town, fell into an Ambuscade of the Infidels, were taken and brought before the General. After he had cut off their Ears and Noses, he sent them back with a Letter, directed to *Don Francisco de Melo*, Governour of *Malacca*, of which these were the Contents.

I Bajaja Soōra, who have the honour to carry in Vessels of Gold the Rice of the Great Souldan, Alaradin King of Achen, and the Territories wash'd by the one and the other Sea, advertise thee to write word to thy King, that in despite of him, I am casting terrour into his Fortrefs, by my fierce roaring, and that I shall here abide as long as I shall please. I call to witness of what I declare, not only the Earth, and all Nations which inhabit it, but all the Elements, even to the Heaven of the Moon ; and pronounce with these words of my mouth, that thy King is a man

The Letter of the General of Achen, to the Governour of Malacca.

of no Reputation, nor courage; that his Standards, now trampled under foot, shall never be lifted up again, without his permission who has Conquer'd him; that by the Victory already by us obtain'd, my King has under his Royal foot, the head of thine; that from this day forward, he is his Subject, and his Slave; and to the end, that thou thy self may'st confess this truth, I defy thee to mortal Battel, here on the place of my abode, if thou feel'st in thy self sufficient courage to oppose me.

Though the Letter of *Soôra*, was in it self ridiculous, and full of fustian Bravades according to the style of the *Barbarians*, yet it put the Governour and Officers of the Fortres to a shrewd demurr: for how shou'd they accept the Challenge, without Ships to fight him, and how cou'd they refuse it with their honour? A Council of War was summon'd to deliberate on this weighty and nice affair; when Father *Xavier* came amongst them. He had been saying Mass, at the Church of our Lady *Del Monte*; so call'd, from its being built on a Mountain near the City; and dedicated to the *Blessed Virgin*. *Don Francisco*, who had sent for him, to consult him in this troublesome business, gave him
the

the General of *Achen's* Letter to peruse, and demanded his advice what was to be done on this occasion?

The Saint, who knew the King of *Achen's* business, was not only to drive the *Portuguese* out of *Malacca*, but also, and that principally, to extirpate Christianity out of all the East; having read the Letter, lifted up his eyes to Heaven, and answer'd without the least pause, that the affront was too great to be endur'd, that the honour of the Christian Religion was more concern'd in it, than that of the Crown of *Portugal*: If this injury shou'd be dissembled, to what audaciousness wou'd the Enemy arise; and what wou'd not the other *Mahometan* Princes attempt after this Example? In conclusion, that the Challenge ought to be accepted, that the *Infidels* might see the King of Heaven was more powerful than their King *Alaradin*.

But how, said the Governour, shall we put to Sea, and on what Vessels, since of eight Gally-foysts, which we had in port, there are but four remaining, and those also almost shatter'd in pieces, and half burnt: and in case we cou'd refit them, what cou'd they perform against so numerous a Fleet? Suppose, answer'd *Xavier*, the *Barbarians* had

twice so many Ships, are not we much stronger, who have Heaven on our side; and how can we chuse but overcome, when we fight in the name of our Lord and Saviour?

They follow his Counsel.

No man was so bold to contradict the Man of God: and they all went to the *Arsenal*. There they found a good sufficient Bark, of those they call *Catur*: besides seven old Foysts, fit for nothing but the fire. *Duarte de Bareto*, who by his Office had the super-intendance of their Naval Stores, was commanded to fit out these Foysts with all expedition. But he protested it was not in his power; for besides that, the King's Magazines were empty of all necessaries for the equipping of them, there was no Money in the Treasury for Materials.

They prepare to Engage the Enemy.

The Governour, who had no other fund, was ready to lose courage; when *Xavier*, by a certain impulse of Spirit, suddenly began to embrace seven Sea Captains, there present, who were of the Council of War. He begg'd of them to divide the business amongst them, and each of them apart, to take care of fitting out one Gally: At the same time, without waiting for their answer, he assign'd every man his task. The Captains durst not oppose *Xavier*, or rather God,

God, who inclin'd their hearts to comply with the Saints request. Above an hundred Work-men, were instantly employ'd on every Vessel; and in four days time the seven Gallies were in condition of fighting. *Melo* gave the *Catur*, to *Andrea Toscano*, a man of Courage, and well vers'd in Sea affairs. He divided amongst the seven Captains, an hundred and fourscore Souldiers, chosen men, and appointed *Francis Deza*, Admiral of the Fleet. *Xavier* was desirous to have gone along with them, but the Inhabitants who believ'd all was lost, if they lost the Father, and who hop'd for no consolation, but from him alone, in case the Enterprize shou'd not succeed, made such a disturbance about it, that upon mature deliberation, it was resolv'd to keep him in the Town.

The day before their embarkment, having call'd together the Souldiers and the Captains, he told them that he shou'd accompany them in Spirit; and that while they were engaging the *Barbarians*, he wou'd be lifting up his hands to Heaven for them. That they shou'd fight valiantly, in hope of glory, not vain and perishable, but solid and immortal. That in the heat of the Combat, they shou'd cast their eyes on their

He exhorts the Souldiers, and Captains to do their duty.

Crucify'd Redeemer, whose quarrel they maintain'd, and beholding his wounds, themselves should not be afraid either of wounds or death : and how happy shou'd they be to render their Saviour life for life.

These words inspir'd them with such generous and Christian thoughts, that with one voice they made a Vow, to fight the Infidels, to their last drop of blood. This solemn Oath was so moving to *Xavier*, that it drew tears from him ; he gave them all his blessing, and for their greater encouragement, nam'd them *The Band of our Saviour's Souldiers* : in pursuit of which, he heard every man's confession, and gave them the Communion with his own hand.

The Fleet sets out : and what happen'd at that time.

They embark'd the day following, with so much chearfulness, that it seem'd to presage a certain Victory. But their joy continu'd but a moment. They had scarcely weigh'd Anchor, when the Admiral split, and immediately went to the bottom, so that they had hardly time to save the men. The crowd of People, who were gather'd together on the shore to see them go off, beheld this dismal accident ; and took it for a bad omen of the expedition, murmuring at the same time against Father *Xavier*, who

who was the Authour of it; and casting out loud cries to recall the other Vessels. The Governour, who saw the People in an uproar, and apprehended the consequences of this violent beginning, sent in haste to seek the Father. The Messenger found him at the Altar, in the Church of our Lady *del Monte*, just ready to receive the Blessed Sacrament; he drew near to whisper the business to him, but the Father beckon'd him with his hand, to keep silence, and retire. When Mass was ended, Return, said *Xavier*, without giving the man leisure to tell his Message, and assure the Governour from me, that he has no occasion to be discourag'd for the loss of one Vessel. By this the Saint made known, that God had reveal'd to him what had happen'd. He continu'd some time in Prayer before the Image of the Virgin, and these words of his were over-heard. *O my Jesus, the desire of my heart, regard me with a favourable eye; and thou, holy Virgin, be propitious to me! Lord Jesus, (he continu'd) look upon thy sacred wounds, and remember they have given us a right to ask of thee every thing conducing to our good.*

His Prayers being ended, he goes to the Citadel: The Governour allarm'd with

He upbraids the Governour with his diffidence.

with the cries and murmurs of the People, cou'd not dissemble his disturbance, but reproach'd the Father, for having engag'd them in this Enterprife. But *Xavier* upbraided him with his distrust of God; and said smiling to him, What are you so dejected for so slight an accident? after which, they went in company to the shore, where the Souldiers belonging to the Admiral, stood in great consternation, for the hazard they had run so lately. The Father re-assur'd them, and exhorted them to remain constant, in their holy resolution, notwithstanding their petty misadventure: he remonstrated to them, that Heaven had not permitted their Admiral to sink, but only to make tryal of their faith; neither had themselves been sav'd from shipwrack, but only that they might perform their Vow. In the mean time, the Governour held it necessary to summon the great Council. All the Officers of the Town, and the principal Inhabitants, were of opinion to give over an Enterprife, which as they thought, was begun rashly, and cou'd have no fortunate conclusion. But the Captains and Souldiers of the Fleet, encourag'd by the words of the holy man, and inspir'd with vigour which had something in it, of more than humane,

humane, were of a quite contrary judgment. They unanimously protested, that they had rather dye, than violate that Faith, which they had solemnly engag'd to *Jesus Christ*. For the rest, said they, what have we more to fear this day, than we had yesterday? our number is not diminish'd, though we have one Vessel less: and we shall fight as well with six Foysts, as we shou'd with seven. But, on the other side, what hopes ought we not to conceive, under the auspices, and promise of Father *Francis*.

Then *Xavier*, taking the word, *The* He foretells
lost Gally shall be soon made good, said what is sud-
 he with a Prophetick voice; *before the* denly accom-
Sun goes down, there shall arrive amongst
us two better Vessels than that which pe-
rish'd. And this I declare to you from Al-
mighty God. This positive Prediction amaz'd the whole Assembly; and caus'd them to put off the determination of the Affair, till the day ensuing. The remaining part of the day was pass'd with great impatience, to see the effect of the Father's promise; when the Sun was just on the point of setting, and many began to fear the accomplishment of the Prophecy, in the very minute, mark'd out by the Father, they discover'd from
 the

the Clock-house of our Lady *del Monte* two *European* Ships which were Sailing directly from the North. *Melo* sent out a Skiff immediately to hale them, being inform'd that they were *Portuguese* Vessels, one belonging to *James Soares Gallego*, and the other to his own Son *Balthazar*, who came from the Kingdom of *Patan*, but who took the way of *Pegu*, without intentions of casting Anchor at *Malacca*, to avoid paying Customes; he went in search of Father *Francis*, who was at his Devotions, in the Church *del Monte*, and told him, that his Prophecy wou'd be accomplish'd to little purpose, if the Ships came not into the Port. *Xavier* took it upon himself to stop them: and going into the Skiff, which had hail'd them, made directly to the two Vessels. The Masters of the Ship, seeing the man of God, receiv'd him with respect. He made them understand the present juncture of affairs, and earnestly besought them, by the interests of their Religion, and their Country, to assist the Town against the common Enemy of the Christian name, and the Crown of *Portugal*. And to ingage them farther, by their particular concernment, he let them see the danger into which they were casting themselves,
in

in case they shou'd obstinately pursue their Voyage, and that they were going without consideration, to precipitate themselves into the hands of the *Barbarians*.

They yielded to the reasons of the Father, and the next morning enter'd the Port, amidst the shouts and acclamations of the People. After this, there was no farther dispute of fighting the Enemy, and the most timorous came about, to the Opinion of the Captains and the Souldiers.

All things being in a readiness to set sail, the Admiral *Francis Doza* receiv'd the Flag from the hands of *Xavier*, who had solemnly blessed it, and mounted the Ship of his Brother *George Deza*, instead of his own which was already sunk. The rest of the Captains, who had been on shore, return'd on Ship-board, and with the two newly arriv'd Vessels; the whole Fleet consisted of nine, their number also being encreas'd by fifty men, they were in all, two hundred and thirty *Portuguese*. The Fleet went out of Port, the 25th of *October*, with strict Orders from the General, not to pass beyond the *Pulo Cambylan*, which is the farthest bounds of the Kingdom of *Malacca* on the West. His reason was, that since they

The Portuguese Fleet goes in search of the Enemy.

they were so much inferiour in strength to the Enemy, who vastly out-number'd them, in men and shipping; their glory consisted in driving them from off their Coasts; and not in farther pursuit of them. That what hope soever we have in God, yet it becomes us not to tempt him, because Heaven is not accusom'd to give a blessing to rashness and presumption.

Thus setting out full of assurance and of joy, they arriv'd in four days at *Pulo Cambylan*, without having any news of the Enemy, notwithstanding their endeavours to find him out. The Admiral, in obedience to the Governour, was thinking to return, though the courage of his Souldiers prompted them to pass beyond the Bounds prescrib'd them; and to go in search of the *Barbarians*, into whatsoever corner of the World they were retir'd. The Admiral I say was dispos'd to have gone back, when the Moon suddenly went into an Eclipse. It was one of the greatest which had ever been observ'd, and seem'd to them to Prognosticate the total defeat of the *Mahometans*. But the same night there arose so violent a wind, that they were forc'd to stay upon their Anchors, for the space of three and twenty days successively.

cessively. Their Provisions then beginning to grow short, and the Wind not suffering them, to turn to the Coast of *Malacca*, they resolv'd on taking in fresh Provisions at *Tenasserim*, towards the Kingdom of *Siam*.

In the mean time, all things were in confusion at *Malacca*. The hopes which Father *Xavier* had given the People, supported them for some few days. But seeing a month was now expir'd, without any intelligence from the Fleet, they believ'd it was either swallow'd by the Waves, or defeated by the *Achenois*, and that none had escap'd to bring the news. At the same time, the *Saracens* reported confidently, they had it from good hands that the Fleets had met, that the *Achenois* had cut in pieces all the *Portugueses*, and had sent the heads of their Commanders, as a Present to their King. This bruit was spread through all the Town, and was daily strengthen'd after the rate of false rumours, which are full of Tragical Events. The better to colour this report, they gave the circumstances of time and place, and the several actions of the Battel. The Sorcerers and Soothsayers were consulted by the *Pagan* Women, whose Husbands and Sons were in the Fleet: and they confirm'd what-

Troubles in Malacca, concerning their Fleet.

what-ever was related in the Town. It came at last to a publick rising against *Xavier*; and the Governour himself was not wholly free from the popular contagion.

But *Xavier*, far from the least despondence in the promises of God, and of the knowledge he had given him concerning the condition of the Fleet, with an erected countenance assur'd, they shou'd suddenly see it return victorious. Which notwithstanding, he continu'd frequent in his Vows and Prayers; and at the end of all his Sermons, recommended to their Devotions, the happy return of their desir'd Navy. Their Spirits were so much invenom'd, and prejudic'd against him, that many of them treated him with injurious words, while he was rally'd by the more moderate, who were not asham'd to say, his Prayers might be of use, for the Souls of the Souldiers, who were slain in fight, but were of little consequence, to gain a Bat-tel which was lost.

*A new cause of
Consternation.*

Some fresh Intelligence, which arriv'd from *Sumatra*, increas'd the disorders, and consternation of the Town. The King of *Bintan*, Son to that *Mahomet*, whom *Albuquerque* the Great, had despoil'd of the Kingdom of *Malacca*,
fought

sought for nothing more, than an opportunity of re-conquering of what his Father had lost by force of Arms. Seeing the Town now bare of Souldiers, and hearing that the *Achenois* had beaten the *Portuguese*, he put to Sea, with three hundred Sail, and put in at the River of *Muar*, within six Leagues of *Malacca*, towards the *West*.

That he might the better execute his design, by concealing it, he wrote from thence to the Governour *Melo*, *That he had arm'd a Fleet against the King of Patan, his Enemy, but that having been inform'd of the defeat of the Portuguese, he was come as a Friend and Brother of the King of Portugal, to succour Malacca, against the King of Achen, who wou'd not fail to master the Town, if the course of his Victories was not stopp'd; that therefore he desir'd only to be admitted into the place before it came into the possession of the Conquerour; after which he had no farther cause of apprehension.*

Melo, whom the Constancy of Father *Xavier* had reassur'd, discover'd the Snare, which was laid for him; and trick'd those, who had intended to circumvent him: He answer'd the King of *Bintan*, *That the Town had no need of relief, as being abundantly provided both of*

Men and Amunition. That so great a Congeurour as he, ought not to lay aside an Expedition of such importance; nor to linger by the way. That for themselves, they were in daily expectation of their Fleet, not defeated, according to some idle Rumours concerning it, but triumphant, and loaden with the Spoils of Enemies. That this Report, was only spread by Saracens, whose Tongues were longer than their Lances; For these were the Expressions which he us'd.

The Mahometan Prince, judging by the Governours Reply, that his Artifice was discover'd; and that in reason he ought to attempt nothing, till it were certainly known, what was become of the two Fleets, kept himself quiet, and attended the success.

The true condition of the Fleet.

To return to the Christian Navy, before they cou'd get to *Tenasserim*, their want of fresh Water forc'd them to seek it nearer hand, at *Queda*, in the River of *Parlez*; where being enter'd, they perceiv'd by night a Fisher-boat, going by their Ships. They stop'd the Boat, and the Fisher-men being examin'd, told them, *That the Achenois were not far distant, that they had been six weeks in the River: That they had plunder'd all the Low-lands, and were now building a Fortrefs.*

Fortress. This news fill'd the *Portuguese* with joy: And *Deza* infinitely pleas'd, to have found the Enemy, of whom he had given over the search, putting on his richest Apparel, fir'd all his Cannon, to testify his joy, without considering that he spent his Powder to no purpose, and that he warn'd the *Barbarians* to be upon their Guard. What he did with more prudence, was to send three Gallies up the River, to discover the Enemy, and observe their Countenance, while he put all things in order for the Fight. The three *Foyfts*, in their passage, met with four *Brigantines*, which the Enemies had detach'd, to know the meaning of the Guns which they had heard. Before they had taken a distinct view on either side, the three *Foyfts* had grappell'd each a *Brigantine*, and seiz'd her; the fourth escap'd. The Souldiers put all the Enemies to the Sword, excepting six, whom they brought off, together with the *Brigantines*. These Prisoners were all put to the Question; but whatsoever Torments they endur'd, they cou'd not at first get one Syllable out of them, either where the Enemy lay, or what was the number of his Men, or of his Ships. Two of them dy'd upon the Rack; and other two, they threw over Board; but

the remaining couple, either more mortify'd with their Torments, or less resolute, being separated from each other, began at last to open. And told the same things apart; both where the *Achenois* were lying; and that their number, was above ten thousand, reckoning into it, the Mariners, which were of more consideration than the Souldiers; that the King of the Country, where now they lay, had been constrain'd to avoid a shameful death, by flight; that having massacred two thousand of the Natives; and made as many Captives, they were building a Citadel, on the passage which the Ships ordinarily make, from *Bengale* to *Malacca*, and that their design was not only to block up that Rode, but to murder all the Christians, who shou'd fall into their hands.

*The Souldiers,
are encourag'd
by their General
to fight.*

This report inflam'd anew, the Zeal and Courage of the Souldiers. The Admiral was not wanting to encourage them to fight. Enteing into a Skiff, with his drawn Sword, he went from Vessel to Vessel, exhorting his Men, to have *Christ* crucify'd before their Eyes; while they were in fight, as Father *Francis* had enjoin'd them; and ever to keep in mind the Oath which they had taken; but to Love all things, to have an assur'd hope
of

of Victory, from the intercession of the holy Father, who had promis'd it.

All unanimously answer'd, *That they wou'd fight it out to death; and shou'd be happy to dye in defence of their Religion.* Deza, animated, by this their answer, posted himself advantageously on the River, so as to be able from thence to fall upon the Enemy, without indangering his little Fleet, to be compass'd by their numbers.

The *Achenois* no sooner were inform'd by their *Brigantine*, of the *Portuguese* Navy, than they put themselves into a condition of attacking it. They were not only insolent by reason of their strength, but provok'd also by the late affront, they had receiv'd in their *Brigantines*; so that full of fury, without the least ballancing of the matter, they set Sail with all their Navy, excepting only two Vessels, and two hundred Land-Souldiers, which were left in Guard of two thousand Slaves, and all their Booty. Having the Wind for them, and coming down the River, they were carry'd with such swiftness, that *Deza* was hardly got aboard the Admiral, when he heard their Drums, and their yelling shouts, which re-eccho'd from the Shores, and neighbouring Mountains. They were divided into ten Squadrons, and each of

them compos'd of six Vessels, excepting only the first, which consisted but of four, but those the strongest of the Fleet. The Admiral, on which the King of *Pedir* was on board, was in the first Squadron, and with him were three *Turkish Galions*.

*The Naval fight
betwixt the
Portugueses,
and the Ache-
nois.*

That fury which transported the *Barbarians*, caus'd them at the first sight of the *Portuguese* Navy, to discharge against it their whole Artillery. But they aim'd so ill, that they did them little or no mischief. Immediately after, the two Admirals met, and stemm'd each other. They engag'd on either side with so much resolution, that the advantage was not seen, till a shot was made from the Vessel of *John Soares*, and out of the Cannon, call'd the *Camel*. It took place so justly, that *Soora's* Vessel sunk to rights. The three *Galions* which were in Front with him, on the same time, immediately chang'd their order, and left off fighting, to save their General, and the principal Lords of his Retinue. But these *Galions* which were a cross the Stream, and took up half the breadth of it, stopp'd their own Vessels, which follow'd File by File. Insomuch, that those of the second rank striking against the first, and those of the third against the second, they fell foul on each other, with a terrible confusion.

The

The *Portuguese*, seeing the Army of the Enemy, on a heap together, without being able to disengage their Ships, incampals'd them, and batter'd them with their Cannon. They discharg'd every tyre, three rounds successively, and so to purpose, that they sunk nine great Ships, and disabled almost all the rest. Then four of the *Portuguese Foyfts*, set upon six *Mahometans*, which the Cannon had us'd more favourably than the rest; the Soldiers boarded them with their Swords in their Hands, and calling on the name of *Jesus*; in less than half an hour they destroy'd above two thousand Men. The fright and the disorder of the Enemies was redoubled, at the sight of this slaughter, and at the thundring of the Guns, which did such dreadful Execution: Insomuch that the *Achenois* leapt into the River of their own accord, chusing rather to die in that manner, than by the hands of the Christians.

Their General being taken up, when he was just drowning, and drawing new Courage from despair, endeavour'd to have heartn'd up, the remainder of those, who were about him. But having himself receiv'd a Musket-shot, he lost all manner of resolution, and made away with only two Vessels. The five hun-

dred Gentlemen *Orobalans*, were either slain or drown'd, with all the *Janisaries*. None escap'd, but those who follow'd *Soōra* in his flight. On the side of the Christians, there were six and twenty slain, of whom, four only were *Portuguese* by Nation. The Spoil was great; for besides the two Guard-ships which came into the power of the Conquerours, and wherein was all the Pillage, which the Enemy had gain'd; they took at least forty five Vessels, which might again be made serviceable. There was found amongst the Spoils, a prodigious quantity of *Saracen* and *Turkish* Arms; three hundred pieces of Cannon of all sorts: And what was yet more pleasing, sixty two pieces of Ordnance, whereon were graven the Arms of *Portugal*, and which had been lost in divers Wars, return'd at length to the possession of their lawful Lord and owner.

The King of *Parlez*, no sooner had notice of the Enemies defeat, than issuing out of the Woods where he lay conceal'd, he came with five hundred Men, and fell upon the Workmen, who by *Soōra's* Orders were building a Fortrefs, and on the Souldiers appointed for their Guard. Having cut them in pieces, he went to visit Captain *Deza*, and congratulated the
Valour

Valour of the *Portuguese*, and their success: He own'd the preservation of his Kingdom to their Arms; and offer'd by way of acknowledgment, a yearly Tribute to the King of *Portugal*.

Deza immediately order'd a Frigate, to carry the news of his Victory to *Malacca*; but it was fully known in that City, with all its Circumstances, before the Frigate was sent off, and thus it happen'd.

Father *Xavier*, preaching in the great Church, betwixt nine and ten of the Clock, on *Sunday* morning, which was the fourth of *January*, according to the old Calendar, at the same time, when the two Fleets were actually engag'd, stopp'd short on the sudden, and appear'd transported out of himself; so manifest a change appear'd, both in his Countenance, and his whole person. Having somewhat recover'd himself, instead of following his Discourse, inspir'd with a Divine Impulse, he declar'd to his Audience the incounter, and shock of the two Navies, but in a Mysterious and Figurative manner.

The Saint declares the Victory, to the people of Malacca.

The Assembly, not comprehending their Preachers meaning, were of Opinion that he was distracted; still as the Fight grew warmer, and the engagement came

came to be more close, he seem'd to be more and more inflam'd, with all the motions of a Man inspir'd, and speaking still Prophetically. At the length, fixing Eyes on the Crucifix that was before him, he said with tears in his Eyes, accompany'd with sighs, but with an audible and distinct voice, *Ab Jesus, thou God of my Soul, and Father of all Mercies, I most humbly implore thee by the Merits of thy sacred Passion, not to forsake those who fight thy Battel.* After these words, he hung down his Head, as overweary'd, and lean'd upon his Pulpit, without farther speaking. Having continu'd in that posture for some time, he sprung up, on the sudden, and said aloud, with all the motions of Joy, which he cou'd not master. *My Brethren, Jesus Christ, has vanquish'd for you. At this moment, while I am speaking, the Souldiers of his bless'd name, have compleated their Victory, by the entire defeat of the Enemies Navy. They have made a great slaughter, and we have lost but four of our Portugueses. You shall receive the news of it on Friday next, and may shortly expect the return of your victorious Fleet.*

How incredible soever this appear'd, yet Melo, and the principal persons of the Town there present, gave credit to it,

it, without the least scruple: considering the manner of his speaking, and his Air, which had somewhat of Divine in it, and bore the testimony of its Truth. Yet the Wives and Mothers of the absent Souldiers, apprehending still it might be false, and fearing the more, the more they desir'd it shou'd be true. The Father assembled them all in the Afternoon, at the Church of our Lady *del Monte*, and there repeated so distinctly, the whole series of what he had said in the Morning, that they durst no longer doubt of it.

Even in the beginning of the week, they had almost evident signs of the Victory; by the news which came of the King of *Bintan*; who having sent on all sides to be inform'd, whether the Portuguese had been defeated, being advertis'd from the River of *Parlez*, of what had pass'd, forsook *Muar*, and retir'd with expedition, bewailing the misfortune of his Allies, and asham'd of his ill tim'd Enterprize.

The certain news of the Victory is brought.

The Frigate dispatch'd away by *Deza*, under the conduct of *Emanuel Godigno*, arriv'd exactly on the day mention'd by the Saint. The Fleet follow'd shortly after; and made a triumphant entry into the Port, with Trumpets sounding, and a general discharge of all their Artillery.

The return of the victorious Fleet.

The

The Town receiv'd them with repeated shouts of welcome, and Father *Francis*, who was at the head of the People on the shore, held forth a Crucifix in his hand, to give both the Inhabitants, and Souldiers to understand, that they ow'd their Victory to Christ alone.

Both the one and the other joyning their voices, gave solemn thanks to the Saviour of Mankind: But they also broke out into the praises of the Saint, upon the truth of his Predictions; and cou'd not hold from publishing, that it was he, who had obtain'd from Heaven, this wonderful success.

*Anger arrives
at Malacca,
when the Saint
was ready to
depart from it.*

The Burden of these praises, did no less hasten the Saints intended Voyage to *Goa*, than the necessity of those affairs which call'd him thither. He had remain'd four Months together at *Malacca*, since his return from the *Molucca's* and was just on his departure, when the Ships, which early come from *China*, arriv'd in the Port. A *Japponese*, whose name was *Anger*, came with these Vessels, expressly to see *Xavier*. He was about five and thirty years of Age, Rich, Nobly born, and one whose life had been sufficiently libertine. The *Portuguese*, who two years before had made the discovery of *Japan*, had been acquainted with

with him at *Cangoxima*, the place of his birth, and understood from his own mouth, that having been much troubled with the remembrance of the sins of his youth, he had retir'd himself amongst the solitary *Bonzes*. But that neither the solitude, nor the conversation of those *Heathen* Priests, had been able to restore him the tranquillity of his Soul, and that thereupon, he had return'd into the World, more disquieted than ever, with his remorse of Conscience.

Some other *Portuguese* Merchants, who at that time came to *Cangoxima*, and who had seen Father *Francis* at *Malacca*, the first Voyage he had made thither, made an intimate acquaintance, and friendship with *Anger*. And this *Japoneſe*, discovering to them the perplexity of his Soul, which augmented daily, more and more, they told him that in *Malacca*, there was a Religious man, eminent for his holy Life, well experienc'd in the conduct of Souls, and most proper to settle his perplex'd Conscience, and that if he wou'd try this remedy, they wou'd facilitate the means to him, and bring him to the Saint, of whom they had spoken. That it was Father *Francis Xavier*, their friend, the refuge of Sinners

Divers adventures of Anger.

ners, and comforter of troubled minds. Anger found himself possess'd with a strong desire of going to see the holy man, but the length of the Voyage, which was eight hundred leagues, the dangers of a tempestuous Sea, and the considerations of his family, somewhat cool'd him. A troublesome affair, which he had upon his hands at the same time, at length resolv'd him. For having kill'd a man in a quarrel, and being pursu'd by Justice, he cou'd not find a more secure retreat, than the Ships of *Portugal*, nor a surer way of preserving his life, than to accept the offer they had made him.

Alvarez Vaz, who had most importun'd him to take this Voyage, and who had many times offer'd to bring him to Father *Xavier*, had not yet finish'd all his business, when this *Japonnese* came to take sanctuary in his Ship. He therefore gave him Letters of recommendation to another *Portuguese*, call'd *Ferdinand Alvarez*, who was at another Port of *Japan*, and who was suddenly to set sail for *Malacca*.

Anger departed by night, attended by two Servants ; being arriv'd at the Port, and enquiring for *Ferdinand Alvarez*, he lighted accidentally on *George Alvarez*, who

who was just ready to weigh Anchor. This *George* was a wealthy Merchant, a man of probity, and who had an extreme affection for the Father. He receiv'd the Letters of *Alvarez*, as if they had been address'd to himself, took the three *Japonians* into his Ship, entertain'd them with all kindness, and brought them to *Malacca*, taking great satisfaction in the good Office he shou'd do in presenting them to the man of God, who might perhaps make them the first Christians of their Country. But the misfortune was, that they miss'd of the Father, who was just gone for the *Molucca's*: *Anger*, more disquieted in a foreign land, than he had been at home, and despairing of ever seeing him, whom he had so often heard of from his friends, had it in his thoughts to have return'd to *Japan*, without considering the danger to which he expos'd himself, and almost forgetting the murther which had caus'd his flight; according to the custom of Criminals, who blind themselves in those occasions, and whom divine justice oftentimes brings back to the same place, where they had committed their offence. Whereupon, he went again to Sea, and having made some little stay in a Port of *China*, he pursu'd his Voyage. Already

ready some *Japonian* Islands were in sight, when there arose a furious Tempest, which indanger'd the sinking of the Ship; and which in four days brought him back into the same Port of *China*, from whence he had set out. This was to *Anger* a favourable effect of Gods Providence; for the same hand which drives the guilty to the Precipice, sometimes preserves them from falling into it, and pulls them back, after a miraculous manner.

The *Japonnese* very happily for himself, met there, *Alvarez Vaz*, just ready to set sail for *Malacca*. The *Portuguese*, who lov'd *Anger*, reprov'd him for his impatience, and offer'd to re-conduct him to the place, which he had so abruptly left; withall telling him that according to all appearances, the Father by this time was return'd from the *Molucca's*. *Anger*, who still carried about him a troubled Conscience, and thereby was easily induc'd to any proposition which tended to compose it, follow'd the advice of *Vaz*, and return'd with him.

Anger is brought to the Father, who sends him to Goa.

Coming on shore, he there found *George Alvarez*, the same Person, who had brought him the first time to *Malacca*. *Alvarez* surpriz'd to see him once again

again, told him, that Father *Xavier* was return'd from the *Molucca's*, and immediately brought *Anger* to his presence. The Father, who foresaw, not only that this *Japonian*, shou'd be the first Christian of that Kingdom, but also by his means, the Gospel shou'd be Preach'd in it, was transported with joy at the first sight of him, and embrac'd him with exceeding tenderness. The sight of the Saint, and his embracements, gave such consolations to *Anger*, that he no longer doubted of receiving an entire satisfaction from him. Understanding in some measure the *Portuguese* Language, *Xavier* himself assur'd him, that the disquiets of his mind shou'd be dissipated, and that he shou'd obtain that Spiritual repose, in search of which, he had undertaken so long a Voyage : But that before he cou'd arrive to it, it concern'd him first to understand and practise the law of the true God, who alone cou'd calm the troubles of his heart, and set it in a perpetual tranquillity. *Anger*, who desir'd nothing so much, as to have his Conscience in repose, and who was charm'd with the great goodness of the Father, offer'd himself to be directed in all things by him. The Servant of God, instructed him in the Principles of Faith, of which his

Friends the *Portuguese*, had already given him some knowledge; as far as men of their Profession were capable of teaching him. But to the end his Conversion might be more solid, he thought it convenient, to send him, and his Servants, to the Seminary of *Goa*, there to be more fully taught the truths and practice of Christianity before their Baptism. The Father had yet a further purpose in it, that these first fruits of *Japonian* Christianity, shou'd be consecrated to God, by the Bishop *Don John d' Albuquerque*, in the Capital City of the *Indies*.

Since in his Voyage to *Goa*, he was to visit the *Fishing Coast*, he wou'd not take the three *Japonians* with him; and gave the care of conducting them to *George Alvarez*. He only wrote by them to the Rector of the Colledge of *St. Paul*, giving him Orders to instruct them with all diligence. He put on board the ship of another *Portuguese*, call'd *Gonsalvo Fernandez*, twenty or thirty young men, whom he had brought from the *Molucca's*, in order to their Studies in the same Colledge. After which, himself imbark'd in another Vessel, which went directly for *Cochin*.

*Xavier calms
a Tempest.*

In passing the Streight of *Ceylan*, the Ship which carried *Xavier*, was overtaken

taken with the most horrible Tempest, which was ever seen. They were constrain'd, at the very beginning of it, to cast over-board all their Merchandise, and the winds roar'd with so much violence, that the Pilot not being able to hold the Rudder, abandon'd the Vessel to the fury of the Waves. For three days and nights together, they had death continually present before their eyes: and nothing reassur'd the Mariners, but the serene countenance of Father *Xavier*, amidst the cries and tumults in the Ship. After he had heard their Confessions, implor'd the help of Heaven, and exhorted all of them to receive with an equal mind, either life or death, from the hand of God, he retir'd into his Cabin. *Francis Pereyra* looking for the man of God, in the midst of the Tempest, to have comfort from him, found him on his knees before his Crucifix, wholly taken up, and lost to all things but to God. The Ship driven along by an impetuous current, already struck against the Sands of *Ceylan*, and the Mariners gave themselves for lost, without hope of recovery; when the Father coming out of his Cabin, ask'd the Pilot for the Line and Plummets, with which he was accusom'd to fathom the Sea: having taken them, and

let them down to the bottom of the Ocean, he pronounc'd these words, *Great God, Father, Son, and Holy Ghost, have mercy on us.* At the same moment, the Vessel stop'd, and the Wind ceas'd. After which, they pursu'd their Voyage, and happily arriv'd at the Port of *Cochin*, on the 21st of *January*, 1548.

*He writes to
the King of
Portugal.*

There the Father gave himself the leisure of writing divers Letters into *Europe*, by a Vessel of *Lisbon* which was just in a readiness to set sail. The first was to the King of *Portugal*, *John* the third; the Letter was full of prudent Counsels, concerning the duties of a King, he advertis'd him a-new, that his Majesty shou'd be guilty before God of the evil Government of his Ministers, and that one day an account must be given of the Salvation of those Souls, which he had suffer'd to perish, through neglect of application, or want of constancy in his endeavours. But he did it, with all manner of precaution, and soften'd his expressions with Christian Charity.

*His Letter full
of Zeal, Discre-
tion, and Cha-
rity.*

I Have long deliberated, said he, whether I shou'd certify your Majesty, of the Transactions of your Officers in the Indies, and what ought farther to be done, for the establishment of our Faith. On the one side the

the Zeal of God's service, and his glory, encourag'd me to write to you; on the other, I was diverted from that resolution, by the fear I had of writing to no purpose. But at the same time, I concluded that I could not be silent, without betraying my Ministerial Function: and it also seem'd to me, that God gave me not those thoughts without some particular design; which probably was, that I might communicate them to your Majesty, and this Opinion, as the more likely, has at length prevail'd with me. Nevertheless, I always fear'd, that if I shou'd freely give you all my thoughts, my Letter wou'd only serve for Evidence against you, at the hour of your death, and wou'd augment against your Majesty the rigour of the last Judgement, by taking from you the excuse of ignorance. These considerations gave me great anxieties, and your Majesty will easily believe me. For in fine, my heart will answer for me, that I desire not to employ all my strength, or even my life it self for the Conversion of the Indians, out of any other prospect, than to free your Majesties Conscience, as much as in me lies, and to render the last Judgement less terrible to you. I do in this but that which is my duty; and the particular affection which you bear our Society, well deserves, that I shou'd sacrifice my self for you.

After he had inform'd his Majesty, how much the jealousies and secret divisions of his Officers, had hinder'd the Progress of the Gospel, he declares, that he cou'd wish the King wou'd bind himself by a solemn Oath, to punish severely, whosoever they shou'd be, who shou'd occasion any prejudice to the farther propagation of Faith in the *Indies*. And farther assur'd him, that if such, who had the authority in their hands, were made sensible, that their faults shou'd not escape punishment, the whole Isle of *Ceylan*, all *Cape Comorine*, and many Kings of *Malabar* wou'd receive Baptism in the space of one year; that as many as were living in all the extent of the *Indies*, wou'd acknowledge the Divinity of *Jesus Christ*, and make profession of his Doctrine, if those Ministers of State, who had neglected the interests of the Faith, had been depriv'd of their Dignities, and their Revenues.

He desires the King to send him some Preachers of the Society.

After this, he Petitions the King, to send him a supply of Preachers, and those Preachers to be of the Society, as judging them, more proper than any others for the new world. *I beg, and adjure your Majesty*, says he, *by the love you bear to our blessed Lord, and by the zeal wherewith you burn, for the Glory of*
the

the Divine Majesty, to send next year, some Preachers of our Society, to your faithful Subjects of the Indies. For I assure you, that your Fortresses are in extreme want of such supplies; both in reference to the Portugueses who are there in Garrison, and to the new Christians establish'd in the Towns and Villages depending on them. I speak by experience; and that which I have seen with my own eyes, obliges me to write concerning it. Being at Malacca, and at the Molucca's, I Preach'd every Sunday, and all Saints days twice; and was forc'd upon it; because I saw the Souldiers and People had great need of being frequently taught the word of God.

I Preach'd then, in the morning to the Portugueses at Mass: I went again into the Pulpit, in the afternoon, and instructed their Children, their Slaves and Idolaters newly converted, accommodating my discourse, to the measure of their understanding, and expounding to them the Principle Points of Christian Doctrine, one after another. Besides which, one day in the week, I assembled in the Church, the Wives of the Portugueses, and Catechis'd them on the Articles of Faith, on the Sacraments of Penance, and the Eucharist. Much fruit wou'd be gather'd in few years, if the same method were constantly observ'd

in all places. I preach'd also, every day, in the Fortresses, the Principles of Religion, to the Sons and Daughters of the Souldiers, to their Servants of both Sexes ; in fine, to the Natives of the Country, who were born Christians : and these Instructions had so good effect, that they totally renounc'd the Superstitions and S rceries, which were in use amongst those stupid and ignorant new Converts.

I descend into all these petty circumstances, to the end your Majesty may judge, according to your prudence, what number of Preachers may be necessary here ; and that you may not forget to send many to us. For if the Ministry of Preaching, be not more exercis'd amongst us, we have reason to apprehend, that not only the Indians, who have embrac'd the Faith, will leave it, but that the Portugueses also may forget the duties of Christianity, and live afterwards like Heathens.

*He writes to
Father Simon
Rodriguez.*

As Father Simon Rodriguez, who govern'd the Society in Portugal, had great Credit at the Court, Father Xavier writ to him at the same time, desiring him, he wou'd support his Demands, with his Interest. He recommended to him in especial manner, That he wou'd make choice of those Preachers, who were Men of known Vertue, and exemplary Mortification.

tion. He subjoin'd, *If I thought the King would not take amiss, the Counsel of a faithful Servant, who sincerely loves him, I should advise him to meditate one quarter of an hour, every day, on that Divine Sentence, What does it profit a man to have gain'd the World, and to lose his Soul? I should counsel him, I say, to ask of God, the understanding, and taste of those words, and that he would finish all his Prayers with the same words, What will it profit a man, to gain the World, and to lose his Soul? 'Tis time, said Xavier, to draw him out of his mistake, and to give him notice, that the hour of his death is nearer than he thinks: that fatal hour when the King of Kings, and Lord of Lords, will summon him to Judgment, saying to him these dreadful words, Give an account of your Administration. For which reason, do in such manner, my dear Brother, that he may fulfil his whole duty; and that he may send over to the Indies, all needful supplies, for the increase of Faith.*

Xavier also wrote from Cochin, to the Fathers of the Society at Rome; and gave them an account at large, of his Voyages to Malacca, to Amboyna, to the Molucca's, and the Isle del Moro; with the success which God had given to his labours. But he forgot not the relation

He sends an account to the Fathers at Rome, of his Voyages.

relation of his danger in the Streight of Ceylan, and made it in a manner, which was full of consolation to them.

In the height of the Tempest, said he in his Letter, I took for my Intercessours with God, the living persons of our Society, with all those who are well affected to it; and join'd to these, all Christians, that I might be assisted with the merits of the Spouse of Christ, the holy Catholick Church, whose Prayers are heard in Heaven, though her Habitation be on Earth. Afterwards I address'd my self to the Dead, and particularly to Pierre le Fevre, to appease the wrath of God. I went through all the Orders of the Angels, and the Saints, and invoc'd them all. But to the end, that I might the more easily obtain the pardon of my innumerable sins, I desir'd for my Protectress and Patroness, the most holy Mother of God, and Queen of Heaven, who without difficulty obtains from her beloved Son, whatsoever she requests. In conclusion, having repos'd all my hope in the infinite merits of our Lord and Saviour Jesus Christ, being incompass'd with this protection, I enjoy'd a greater satisfaction, in the midst of this raging tempest, than when I was wholly deliver'd from the danger.

In very truth, being as I am, the worst of

of all Men, I am asham'd to have shed so many tears of joy, through an excess of heavenly pleasure; when I was just upon the point of perishing. Insomuch, that I humbly prayd our Lord, that he would not free me from the danger of my Shipwrack, unless it were to reserve me for greater dangers, to his own Glory and his Service. For what remains, God has often shewn me by an inward discovery, from how many perils and sufferings I have been deliver'd, by the Prayers, and Sacrifices, of those of the Society; both such as labour here on Earth, and such who enjoy the fruits of their labours in the Heavens. When I have once begun the mention of our Society, I can never leave; but the departure of the Vessels constrains me to break off: and behold what I have judg'd most proper for the conclusion of my Letter. If I ever forget thee, O Society of Jesus, let my right hand be unprofitable to me, and may I even forget the use of it. Si oblitus unquam fuero tui, Societas Jesu, oblivioni detur dextera mea. I pray our Lord Jesus Christ, that since, during the course of this miserable life, he has gather'd us into his Society, he would reunite us, in a bless'd Eternity, in the Company of Saints, who behold him in his Glory.

After

After he had written these Letters, and given some time to the service of his Neighbour, he took the way of *Comorine*, doubled the *Cape* a second time, and arriv'd at the Coast of *Fishery*. The *Paravas*, who were his first Children in *Jesus Christ*, were overjoy'd at the sight of their Saint, and *Good Father*, as they call'd him. All the Villages came to meet him, singing the Christian Doctrine, and praising God for his return. The satisfaction of the Saint was not less than theirs: but above all things his Consolation was unspeakable, to see the number of Christians so much augmented, by the labours of his Brethren. There were in that place, many of the Society, of whom the chief were *Antonio Criminal*, *Francis Henriquez*, and *Alphonso Cyprian*; for Father *Xavier*, having written from *Amboyna*, for the greatest number of Missioners whom they cou'd spare, towards the cultivation of those new Plants at the Coast of *Fishery*, all those who came from *Portugal*, after his own arrival in the *Indies*, went thither, excepting the three, who went to the *Molucca's*, and two who stay'd at *Goa*, for the instruction of the Youth.

*He receives
great comfort,
from the fervency
of the new
Converts.*

The fervency of those new Converts, did not less edify *Xavier*, than their number.

ber. In visiting a certain Village, they shew'd him a young Man, a Native of the Country, who having imbark'd in company of a *Portuguese*, had been cast by Tempest, on the Coast of *Malabar*. The *Saracens*, who inhabit that place, having murther'd the *Portuguese*, wou'd have forc'd his Companion to renounce his Faith. Thereupon they brought him into a *Mosquee*, where they promis'd him great store of Money and Preferments, in case he wou'd forsake the Law of *Jesus Christ*, and take up that of their Prophet *Mahomet*. But seeing their Promises cou'd not prevail, they threatn'd him with Death, and held their naked weapons over his Head, to fright him. But neither cou'd they shake his Resolution, with that dreadful spectacle; then they loaded him with Irons, and us'd him with extraordinary cruelty, till a *Portuguese* Captain inform'd of it, came suddenly upon them, with a Troop of Souldiers, and rescu'd the young Man out of their hands. *Xavier* imbrac'd him many times, and blest'd Almighty God, that his Faith was imprinted so lively, in the Heart of a *Barbarian*. He heard also with great satisfaction, of the constancy of some Slaves, who having fled from the Houses of their *Portuguese* Masters, and
living

living amongst *Gentils*, far from being corrupted with the superstitions of the *Infidels*, comply'd exactly with the obligations of their Baptism, and liv'd in a most religious manner. It was reported to him of these Slaves, that when any of them died, they suffer'd not his Body to be burnt, according to the custom of the *Pagans*, neither wou'd they leave it without Sepulture; but buried it according to the Ceremonies of the Church, and set up a Cross over the Grave.

Though these Infidels, whom they serv'd, did not hinder them from continuing in Christianity, and that every one of them in particular, was resolv'd to persevere in his Faith, even in the midst of Idolatry, yet they had a longing desire, to return into the company of the Faithful, where they might be supply'd with those Spiritual Succours, which they wanted, and lead a life yet more conformable to their Belief. So, that as soon as they had the news of Father *Xavier's* return, who had baptis'd the greatest part of them, they came to desire him, That he wou'd make their peace with their Masters, whom they had left to free themselves from slavery, and declar'd, that they were content, once more to lose their Liberty in prospect of the Salvation

Salvation of their Souls. *Xavier* receiv'd them with open Arms, as his well-belov'd Children, and afterwards obtain'd their Pardon.

After he had visited all the Villages, *He stays at Manapar, and what he perform'd there.* he made some stay at *Manapar*, which is not far distant from *Cape Comorine*. As the only end, which he propos'd to himself, was to plant the Gospel in the *Indies*; and that in order to it, he must there establish the Society, he began to regulate all things, according to the Principles, and in the Spirit of Father *Ignatius*, General of the Order. Having reassembled all the Labourers in the Gospel, of that Coast, he examin'd their several Talents, and Vertues, in familiar conversation with them, by causing them to give an account of what pass'd betwixt God and them in their own Hearts. After he had assign'd to each of them, the places which were most convenient for them, both in regard of their bodily strength, and of their spiritual endowments. He constituted Father *Antonio Criminal*, superiour of all the rest: And to the end they might be more capable of serving that people, he order'd every one of them, with all possible care, to apply himself to the study of the *Malabar* Language; which obtains through all

all that Coast. Upon this account he commanded Father *Francis Henriquez*, to reduce that Tongue into the Rules of Art, and to compose an exact Grammar of it, according to the method of the Greek and Latin Grammars. The work seem'd impossible, especially to one, who was newly come from *Europe*, and who had little knowledge in the *Indian Tongues*: Nevertheless *Henriquez* compass'd it in a small time, which was apparently a Miracle of Obedience. In the mean while, *Xavier* judging, that the Exposition of the Christian Doctrine, which he had made for those of *Molucca*, might be of use to his dear *Paravas*, order'd a *Malabar Priest*, who was well vers'd in the *Portuguese*, to translate it into his own Language. But to the end that the conduct of the Missioners might be Uniform, and that the same Spirit might animate all of them, besides the instructions which he gave them by word of Mouth, he gave them the following Rules in writing.

*The Rules which
he prescribes to
the Missioners of
the Fishing
Coast.*

In the first place, *Where ever the lot of your Ministry shall fall, be mindful of baptizing Infants newly born; and perform it your selves, without trusting the care of it, to any other person. There is nothing at present, of more importance. Do not wait till the Parents bid you come; as they may easily*

easily neglect it, it behoves you to run through all the Villages, to enter into the Houses, and to Christen all the Infants you can find.

After the great concernment of giving Baptism, you ought to be careful of nothing more, than of entring those little Children into the principles of Faith, who are grown capable of Instruction. Not being able to be in all places, you shall cause the Canapoles, and the Teachers of the Catechism, to perform their duty, and religiously to observe the Customs establish'd. To which purposes, when you visit the Villages, to take an account of what passes there, assemble the Masters, with their Scholars, and know from the Children, in the presence of those who are accusom'd to instruct them, what they have learnt, or forgotten since your last visit; this will double the ardency of the Scholars, and the diligence of their Teachers.

On Sundays, gather the Men together in the Church, to repeat their Prayers, and observe well; whether the Pantagatins, or chief of the people are there present. You are to expound the Prayers which they repeat; and reprove them for the Vices then in fashion: which you are to make them comprehend by using familiar Examples. In fine, you are to threaten the more stub-

Y

born

born sinners with the wrath of God; and tell them, that if they do not reform their lives, their days shall be shorten'd, by all manner of Diseases: that the Pagan Kings shall enslave them, and that their immortal Souls shall become fuel to the everlasting flames of Hell.

When you come to any place, you shall inform your selves, what quarrels are stirring in it, and who are the parties; after which you shall endeavour to reconcile them. These Reconciliations are to be made in the Church, where it will be fitting to assemble all the Women on Saturdays, as the Men on Sundays.

When the Malabar Priest, shall have translated the Exposition of the Creed, you shall take Copies of it, which you shall cause to be carefully read to the Women on Saturdays, to the Men on Sundays. If you are there present, you shall read it your selves, and add to the Exposition, what you think convenient for the farther clearing it.

Distribute to the Poor those Collections which are made for them in the Churches, by the Charity of the Congregation; and beware of taking any part of them for your own uses.

Fail not every Saturday and Sunday, to put the Faithful in mind, of giving you
notice,

notice, when any one falls sick, to the end you may visit them. And give them to know, that if they do not advertise you, and that the sick person dies, you will not allow him burial amongst Christians, in punishment of their neglect.

When you visit the sick, take especial care that they repeat to you, the Apostles Creed in their Mother Tongue. Interrogate them on every Article and ask them, if they believe sincerely. After this make them say the Confiteor, and the other Catholick Prayers, and then read the Gospel over them.

For the burial of the dead, you shall assemble the Children, and coming out of the Church with them, the Cross being at the head of the Procession, you shall sing the Christian Doctrine, coming and going. You shall say the Prayers of the Church, at the House of the dead person; and before he is put into the ground. You shall also make a short Exhortation to the Assembly, before the Corps, upon the necessity of death, the amendment of life, and the practice of Vertue.

You shall give notice to the Men on Sunday, and to the Women on Saturday, to bring their sick Children into the Church, that you may read the Gospel over them, for their cure; and that the Parents from

thence may receive increase of Faith, and respect to the Temples of our Lord.

You shall your selves determine all litigious causes; and if you cannot end them on the place, defer them to the next Sunday; and after Divine Service cause them to be expedited by the principal Inhabitants of the place. Yet I will not that these sort of Affairs, shou'd take up too much of your time: Nor, that you prefer the care of your Neighbour's temporal Concernments, before works of Charity, which respect the Salvation of Souls; and am of opinion, That when any important business of that kind shall happen, you shou'd remit it to the Portuguese Commandant.

Do all things in your power, to make your selves belov'd by those people; for by that you will be able to do more good upon them, than by being fear'd. Decree no punishment against any person, but by the advice of Father Antonio Criminal: And if the Commandant of the Portuguese be present, do nothing without his order. In case any Man or Woman, shall make a Pagod, or Idol, banish them from the Village if Father Criminal consent to it. Testify great affection to the Children who frequent the Christian Schools; pardon, and wink at their faults sometimes, lest a severe usage shou'd fright them from us.

In

In presence of a Portuguese, abstain from reproving and condemning the Natives of the Countrey, who are Christians; on the contrary, commend and excuse them, on all occasions. For considering how lately they have embrac'd the Faith, and what assistance is wanting to them, to live like good Christians, 'tis only to be admir'd, that they are not more vicious.

Be serviceable in all you can to the Malabar Priests, in what relates to their Spiritual Advantage: take care that they confess themselves, and say Mass, and give good Examples, and write nothing against them to any person whatsoever.

Live so well with the Portuguese Commandants, that no misunderstanding be ever perceiv'd betwixt you, and them. For the rest of the Portuguese, use all sort of means, to make them your Friends: Have never any quarrel with any of them, though they shou'd bring you into Law, or quarrel with you without the least provocation on your part. If they use the new Christians hardly, oppose them, but with much mildness; and if you find your opposition may be likely to succeed, make your Complaint to the Portuguese Commandant; with whom, I once again beseech you, never to have any difference.

Let your Conversation with the Portuguese be always confin'd to Spiritual Subjects; of Death, of Judgment, of Purgatory, of Hell, of the frequentation of Sacraments, and the exact observation of Gods Commandments: For if you never speak to them, but concerning these matters, they will never rob you of those hours which are set apart for your Function.

Fail not to write to Goa, to the Fathers and Brothers of our Society, giving them an account of the Fruit of your Labours; and proposing to them, what you think may be to the advancement of Piety. You shall write also to the Bishop, but with much Reverence and Submission, as to the Common Father, and Pastor General of this new World.

What above all things I recommend to you, and which I can never sufficiently repeat, is, That whatsoever Voyage you make, and wheresoever you shall be, you shall endeavour to gain the love of all people, by your good Offices, and fair demeanour: by which means you will have greater opportunities for the gaining of Souls; which God Almighty grant you all the Grace to do, and abide for ever with you.

*He passes over
to the Isle of
Ceylan: his
Actions there.*

Things being thus regulated on the
Cost of Fishery, the Father wou'd pass
into

into the Isle of *Ceylan*, before his return to *Goa*. His design was to gather the fruit of that precious Blood, which two years before was shed by the King of *Jafanatan*; or at least to see what inclination those people had to receive the Gospel, who had beheld the constancy of the Martyrs. Indeed, the death of the two young Princes converted, who pretended to the Crown of *Jafanatan*, destroy'd almost all hopes of planting Christianity in that Isle. Notwithstanding which, *Xavier* converted the King of *Candè*; who is one of the Kings of *Ceylan*. After which he went to the Tyrant, who had treated the Christians with so much cruelty, to try if he cou'd work him, though against all humane appearances, to suffer the Law of *Jesus Christ*, to be preach'd in his Dominions, and to bring him also to be a Christian.

As Reasons of State prevail most with Princes, so the Father represented to this Infidel, That his Throne cou'd never be establish'd, but by the Arms of the *Portugueses*; that if he once contracted with them a strict alliance, he had n thing farther to apprehend, either from his Enemies or his Subjects. The *Barbarian*, who fear'd all things, both from within and from without, forgetting that *Don*

Alphonso de Sosa, wou'd have made War upon him, in favour of the two baptis'd Princes, hearken'd to the Propositions of Peace, and even permitted the Father to explain to him, the Mysteries of the Christian Faith. The instructions of the Saint wrought so much upon the Tyrant, that being chang'd, in a very short space of time, he promis'd to embrace the Faith, and labour to bring his Subjects into it, offering for the pledge of his word, to put his Kingdom into the Hands of the King of *Portugal*, and to pay him such Tribute as shou'd be thought fitting, without any farther demand in his own behalf, than of two things. The one was, That the Governour of the *Indies*, shou'd conclude a firm Alliance with him, as he had done with other *Indian* Kings, who had made themselves Vassals to the Crown of *Portugal*: The other, That in order to hinder those revolts and troubles which might arise from the change of Religion, he might have a Company of *Portuguese* Souldiers, to be entertain'd at his own charges.

*He departs for
Goa, and finds
the Viceroy at
Bazain.*

Father *Xavier*, well satisfy'd, to have thus succeeded beyond his expectations, set Sail for *Goa*, with an Embassadour of the Infidel King, and arriv'd there on *March* the 20th. in the year 1548. Under-
standing

derstanding there, that the Viceroy *Don John de Castro*, was at *Bazain*, towards the Gulph of *Cambaya*, he imbarc'd anew, notwithstanding, that the season was improper for Navigation; as judging that a business of such consequence, cou'd not be too soon concluded, and that delays frequently ruin'd the most hopeful Affairs. *Castro* had never seen *Xavier*, but all he had heard related of him, gave him an earnest longing to behold him. He receiv'd him with all those Honours which are due to a Saint, at the first meeting, and willingly accepted what the King of *Jafanatapan* had offer'd, on the Conditions above mention'd. But he retain'd for some time, the Man of God, both to hear him preach, and to consult him on some difficult Affairs, where the Interests of State, and those of Religion were joyn'd together.

In the mean time, he design'd *Antonio Monis Barreto*, a man of Authority, and very brave, for the Garrison of *Jafanatapan*, with an hundred Souldiers, well disciplin'd, and worthy of such an Officer. At the same time he order'd a magnificent Entertainment, for the Embassadour, who remain'd at *Goa*: And that if any of his Train wou'd receive Baptism, no cost shou'd be spar'd at that Solemnity.

He obtains whatever he demands of the Viceroy.

ty. But the King of *Jafanatapan*, fail'd afterwards in Fidelity, both to God and Man, and in all probability, it was that failure, which drew the last misfortunes on his person, and his Kingdom.

He converts a young Gentleman who was very much debauch'd.

The stay which *Xavier* made at *Bazain*, was not unprofitable to a young man of Quality, who was much debauch'd, call'd *Rodrigue Segueyra*, whom he had known two years before. For *Segueyra* having committed a Murther at *Malacca*, when the Father made his first Voyage to the Town, retir'd into the Hospital to avoid the pursuit of Justice. There it was that the Father knew him, and grew into his Familiarity, by his engaging ways of Mildness and Courtesy; which always succeeded with him. When he had gain'd the affection of *Segueyra*, he spoke to him of Eternity, with so much power, that the young Gentleman, entred into serious thoughts, and made a general Confession to him. *Xavier*, to ingage him the more in the ways of Goodness, and to free him from that confinement of the Hospital, where his Crimes had forc'd him to take Sanctuary, made up the business with his Adversaries, and obtain'd his pardon from the Governour of *Malacca*: But seeing the soft and dissolute manner of living in *Malacca*, was capable of

of ruining all his good intentions, he advis'd him to leave the *Indies*, and return into *Europe*. *Segueyra*, who was sensible of his own weakness, and desir'd to save his Soul, promis'd the Father to obey him, and put himself into a condition, of executing his promise. In effect he took the way of *Goa*, with design from thence to go for *Portugal*. But being made a Receiver of the publick Revenues by the Viceroy *Don John de Castro*, he thought no more of *Portugal*, but relaps'd into his first Debauches.

Xavier, was wholly lost to his remembrance, when he happen'd to meet him at *Bazain*, the sight of the Father surpris'd him at first, and almost confounded him. But straight recovering, he came up boldly to him, and took his hand, to have kissed it according to his former custom. The Father as courteous and civil as he was, yet thrust him back, sternly enough; yet mollifying himself a little. *How, my Son*, said he, *are you still in the Indies? were you not advis'd to leave Malacca, and return to Portugal?*

The *Portuguese*, in great disorder, and not knowing how to excuse himself; laid all the blame upon the Governour, who had detain'd him, in some sort against

gainst his will. *But, reply'd Xavier with a holy indignation, is it the Governour who has oblig'd you to lead the life of a Beast, and to continue for two years without going to Confession? However it be,* continu'd the Father, *know that we two shall never be well with one another, so long as you are upon ill terms with God.* At these words *Segueyra* pierc'd with a lively sorrow, ask'd pardon of the Father, for his breach of promise, and his unfaithfulness to the Divine Grace. He Confess'd himself the same day; and wholly chang'd his life, under his direction, whom God had sent to bring him back into a better way.

Don John de Castro, who was desirous of profiting by the Father's Counsels, for the regulation of his own life, wou'd have been glad, to have retain'd him longer; but seeing him resolv'd on going, gave him leave to depart; yet begging him at the same time, that he wou'd pass the Winter at *Goa*, that after his own return thither, he might use his assistance in the affairs of his Conscience.

He fixes the resolution of Cosmo de Torrez to enter into the Society.

The Father return'd, very seasonably, for the good of *Cosmo de Torrez*, a Spanish Priest, and Native of *Valentia*; one of the greatest Wits, and most knowing Persons

Persons of that Age. *Torrez*, was imbark'd on the Fleet, which came from *Mexico* to the *Molucca* Islands; and which, having sail'd over so many Seas, to little purpose, stay'd at *Amboyna*, as we have already related. He there met *Xavier*, and was so charm'd with his manner of life, that he had thoughts of becoming his Disciple. But besides, that the labours which are unseparable from the Ministry Apostolical, somewhat shock'd him, he judg'd, that he ought to undertake nothing, but by the Counsel of the Bishop of the *Indies*. Inso-much, that he left *Amboyna*, without forming any resolution, and even without opening himself to Father *Xavier*.

When the *Spanish* Fleet was arriv'd at *Goa*, he presented himself to the Bishop, who being in want of Spiritual Substitutes, gave him one of the chief Vicariats of his Diocess. *Torrez* was of Opinion that God requir'd nothing farther of him; and for the space of four or five months, perform'd all the functions of that Office, which the Bishop had given him in charge. But the continual disquiets of his Soul, render'd him suspicious of his own condition, and brought him to believe, that God had punish'd him, for not following the new Apostle of the East.

Being

Being one day, much troubled in his mind, he went to the Colledge of *St. Paul*, and open'd himself to Father *Lancilotti*, desiring him, to unfold to him the nature of that Institute, with which he was so much taken, by seeing Father *Xavier* at *Amboyna*. As some interior motions had of late, push'd him on, to the performance of somewhat that was great, and of suffering all things for the glory of *Jesus Christ*, he found the Institute of *Ignatius*, so conformable to the present dispositions of his Soul, that without farther ballancing the matter, he was resolv'd to go through the Spiritual Exercises, to fit himself for the change of his condition. From the second day, he receiv'd such light, and so much comfort from above, that he believ'd himself in Heaven already. He cou'd not sufficiently admire, that those plain, and easy truths, which he had often read, without any taste of them, shou'd make such lively impressions in him, as now they did. And he discover'd this to *Lancilotti*, with expressions full of astonishment.

Nevertheless being affrighted at the prospect of a perpetual ingagement, and perhaps tempted by the Devil, he cou'd not settle to it, and was every day, more and more irresolute.

Xavier

Xavier arriv'd just at that point of time. He had scarcely seen *Torrez*, when behold a man, fix'd on the sudden, and resolv'd, and pressing to be receiv'd amongst the Children of *Ignatius*. The Apostle receiv'd him, and took pains himself to form him, according to the spirit of the Society. He also admitted some *Portugueses*, who had great Talents for the Mission, and were inflam'd with the zeal of Souls.

They liv'd together in the Colledge of *St. Paul*, where that fervour reign'd, not only amongst the *Jesuites*, but also amongst those of the Seminary, whose numbers increas'd daily. The *Japonnese*, *Anger*, was amongst them, leading a most regular life, and breathing after that Baptism, which had been deferr'd 'till the return of the Holy man.

Xavier did not satisfy himself, with having instructed him anew: he consign'd over to the care of *Torrez*, who fully explain'd to him all the Mysteries of Faith. *Anger* with his two Servants, who receiv'd the same instruction, were at length solemnly Baptis'd, on *Whit-Sunday*, by the Bishop of Goa, *Don John d'Albuquerque*; so, that the Church began to take possession of the most remote Nation in the World, on the same day

He instructs Anger anew, and causes him to be farther taught by Torrez.

day of *Pentecost*, when the holy Spirit descending on the Apostles, gave them their Mission to carry the Gospel, to all the People of the Earth.

Anger was desirous to be nam'd *Paul de Sainte Foy*, in memory of the Colledge, belonging to the *Society of Jesus*, where he had receiv'd the particular knowledge of the Divine Law, which was sometimes call'd the *Colledge of St. Paul*, and sometimes the *Seminary of the Holy Faith*. One of his Servants took the Name of *John*, and the other of *Anthony*. In receiving Baptism, he receiv'd the peace of Soul, which he never cou'd obtain before; and writ word of it to *Rome*, the same year, in a Letter to Father *Ignatius*, dated *November* the 25th.

But to the end, that the new Converts might have the true Principles of Christian Morality, and that their behaviour might be answerable to their Belief, Father *Xavier* intrusted *Torrez*, with giving them the spiritual Exercises of the Society.

During the thirty days, that these *Japonians* were in retirement, 'tis not to be express'd, what Cœlestial illuminations, what holy thoughts, what interiour delights the Holy Spirit infus'd into them.

Anger

Anger cou'd speak of nothing but of God; and spoke of him with so much fervency, that it seem'd even to burn him up. The Mystery of the Passion, mov'd him above all the rest, and he was so ravish'd with the goodness of God, so possess'd with love, in considering a God Crucify'd, that he breath'd nothing but Martyrdom, and the Salvation of his Brethren. So that he was often heard to cry out, in the midst of his Devotions, *How glad shou'd I be to dye for thee, O my God. O my dear Japonians, how much are you to be lamented, and what Compassion do you raise in me!*

The Master and Servants came out of their retirement with so much ardour, that *Xavier* wrote into *Europe*, that he was animated by their Example to the service of God, and that he cou'd not look on them, without blushing at his own Cowardise.

In conversing with them, he understood, what he had formerly learnt by hear-say, from *George Alvarez*, and other *Portugueses*, that the Empire of *Japan*, was one of the most populous in the World: That the *Japonneses* were naturally curious, and covetous of Knowledge, and withall docible, and of great Capacity. That being generally inge-
Z
nious,

He hears news from Japan, and designs a Voyage thither, to Preach the Gospel.

nious, and very rational, if they were instructed in the Morals of Christianity, they wou'd easily submit to them; and that if the Preachers of the Gospel, liv'd according to Gospel Rules, the whole Nation wou'd subject it self to the yoke of *Jesus Christ*, not perhaps so readily at first, but in process of time, and after clearing of their doubts.

There needed no more, to induce *Xavier* to carry the Faith into *Japan*, the mildness, the civility, and the good parts of the three Baptis'd *Japonians*, made him conceive a high opinion of all the rest: And the *Portuguese* Merchants newly return'd from *Japan*, confirm'd it so fully to him, that in these three, he had the pattern of the whole Nation, that he doubted not, but that the Christian Religion wou'd make an admirable progress there. But that which *Anger* told him, that there were in his Country many Monasteries of *Heathen* Priests, that some of them led their lives in solitude and contemplation, that every Monastery had its Superiour, who was a Person venerable for his Age and Learning: that they came abroad from their lonely abode, once a week, with mortifi'd looks, and uncouth habits, to Preach to the People; that in their Sermons

mons they drew such lively Figures of Hell, that the Women wept, and cry'd out, at those dismal representations. All this, I say, appear'd to *Xavier*, as so many doors, and in-letts for the Faith; and he prais'd God, that by the admirable conduct of his Providence, which secretly manages the Salvation of men, the Spirit of Lyes, had thus prepar'd the ways for the Spirit of Truth.

He ador'd also the wisdom of the same Providence, which taking the occasion of a man who fled from Justice, and sought repose for his troubled Conscience, had led three *Japonians* from their native Country, and brought them to *Goa*, that they might serve for Guides to a Missioner. But, that these Guides might be the more serviceable, he thought fit they shou'd learn to Read and Write, in the *Portuguese* Language. *Anger*, whom from henceforth we shall name *Paul de Sainte Foy*, was easily instructed, in all they taught him; for besides that he was of a quick and lively apprehension, he had so happy a memory, that he got by heart almost all the *Gospel of St. Matthew*, which Father *Cosmo de Torrez*, had Expounded to him before his Baptism.

In the mean time *Don John de Castro*, was rigging out a Fleet, with design to possess himself of *Aden*, one of the strongest Towns of *Arabia Felix*, and scituate at the foot of a high Mountain, which reach'd even to the Sea, by a narrow tongue of Earth. This Port is of great importance, to shut up the passage of the *Indies* to the *Turks* and *Saracens*, who go thither by the red Sea; and from this consideration it was, that *Albuquerque* the Great, endeavour'd to have Master'd it in the year 1513, but the vigorous resistance of the *Achenois* forc'd him to forsake the Siege. After that time, they were desirous of their own accord, to have deliver'd it up to the *Portugueses*, thereby to free themselves from the tyranny of the *Turks*. Yet it was not then done, through the fault of a Captain call'd *Soarez*, who having no Orders to take Possession of the Town, was so weak a Politician as to refuse it, when it was offer'd to the Crown of *Portugal*.

That People, whom the *Turk* us'd worse than ever, testifi'd the same inclination, under the Government of *Castro*, and it was on that occasion, that he sent a Fleet towards the Streight of *Mecca*, under the Command of his Son,
Alvarez

Alvarez de Castro. Eight Foysts of Goa, full of Souldiers, set out for the Expedition of *Aden*. Amongst these there was one very brave Fellow, renown'd for his Military Actions, but blacken'd with all sorts of Crimes, and more infamous by his Debauch'd Manners, than known by his Valour. He seem'd a kind of salvage Beast, who had no more of Man in him, than the bare Figure, nor any thing of a Christian, besides the name. Above eighteen years he had abstain'd from Confession; and that he once presented himself to the Bishop of Goa, was less to reconcile himself to God, than to take off the imputation, of being either a *Mahometan*, or an *Idolater*.

Father *Xavier* had cast an eye upon this wretch, and waited only an opportunity, to labour in so difficult a Conversion. Understanding that this Souldier was imbarking on one of the Foysts, which were going to joyn the Fleet, he went out of the Colledge of *St. Paul*, at the first notice of it, taking nothing with him, besides his *Breviary*, and enter'd into the same Vessel. It was believ'd by those who saw the Father, that he had Orders from the Viceroy to accompany his Son *Alvarez*, and every one was glad of it, excepting only he,

*He undertakes
the Conversion
of a Souldier.*

for whose sake he came. He drew near the Souldier, and when they had weigh'd Anchor, began to make acquaintance with him, and grew familiar to that degree, that the rest of the Souldiers, who were less debauch'd, cou'd not sufficiently admire it, and some of them said of *Xavier*, what a *Pharisee* said formerly of our Lord, *If this Man were indeed a Prophet, he wou'd discern what manner of man he was, in whom he takes so much delight.*

These Discourses, did not at all daunt the Father. He saw his Souldier playing whole nights together, for he was a great Gamester. He took no notice of his extravagancies, and sometimes heard him Swear without seeming to regard it. Only one day he said to him, that Gaming requir'd a Compos'd Spirit, and if he took not the better heed, that Passion, which he had in Play, wou'd make him lose.

The Souldier, brutal as he was, grew insensibly to have a kindness for a man, who was so much concern'd in his advantages, and took pleasure in hearing him discourse not only of War, and Sea Affairs, but also of Religion and Morality. In conclusion, he made some reflections on the horror of his life, and felt

felt even some remorse of Conscience for it. Being one day together with the Father, in a private part of the Ship, *Xavier* ask'd him, to whom he had Confess'd himself before he went on Ship-board? Ah Father, said the Souldier, I have not been at Confession these many years. And what do you imagine wou'd become of you, said the holy man, supposing you shou'd be kill'd in this action, and in the condition you now are? I wou'd once have Confess'd my self, reply'd the Souldier, at least for fashion, and decency, but the Vicar of *Goa* wou'd not so much as hear me, but told me I was a Reprobate, and deserv'd nothing but Hell-Fire. The Vicar was, in my Opinion, said *Xavier*, somewhat too severe, to treat you in that manner. He had perhaps his Reasons for that usage, and I have mine to treat you otherwise. For indeed the Mercies of our Lord are infinite, and God wou'd have us as indulgent to our Brethren, as he himself is to us: Thus, when the Sins of which you find your self guilty, were a thousand times more numerous and more crying, than they are, I shall have the patience to hear them all, and shall make no difficulty of giving you absolution, provided you take those thoughts

and resolutions, which I shall endeavour to intuse into you.

*He converts the
Souldier, and
what means he
uses. to engage
him to Penance.*

By these words he brought the Souldier to a general Confession, he dispos'd him for it, by causing him, to recall into his memory his past life, and drawing him into the particulars of those Sins, which a man of his Character and Profession, might possibly have committed. While they were upon these terms, the Ship cast Anchor at the Port of *Ceylan*, for refreshment. Many of the Fleet went on shore, and amongst the rest, the Father and the Souldier, they went together to a wild solitary place: there the Souldier made his Confession with abundance of tears, resolv'd to expiate his Crimes, with whatsoever Penance the Father shou'd enjoyn him, were it never so rigorous. But his Confessour gave him only a *Pater Noster*, and an *Ave* to say. Whereat the Penitent being much amaz'd, from whence proceeds it, my Father, said he, that being so great a Sinner as I am, you have given me so light a Penance? Be content, answer'd *Xavier*, O my Son, we shall appease the Divine Justice: and at the same instant, he withdrew into a Wood, while the Souldier perform'd his Penance. There he did, what he had formerly

formerly done on the like occasion: he bar'd his Shoulders, and disciplin'd himself so rigorously, that the Souldier heard the noise of the strokes, and came running to him, beholding the Father all in blood, and rightly judging what was the motive of so strange an action, he snatch'd the Discipline out of his hands, and crying out, it was the Criminal who ought to endure the punishment, and not the innocent to bear the pains of Sin; he immediately strip'd himself, and chastis'd his body with all his strength. *Xavier* often-times embrac'd him, and declar'd, that it was for his sake alone that he came on Ship-board. So having given him wholesome Admonitions to confirm him in the Grace of God, he left him, and return'd to *Goa* on the first Vessel which went out of the Port, where they made the stay. As for the Souldier, he follow'd the Fleet, and after the Expedition of *Aden* was ended, he enter'd into Religion, chusing one of the most austere Orders, where he liv'd and dy'd, in extraordinary holiness.

Not long after the Father was return'd to *Goa*, the Governour *Don John de Castro* return'd also; but very ill of a Hectick Fever, which had been consuming him for some months before. Finding

He assists the Viceroy of the Indies at his death.

ing himself in a daily decay of health and strength, and doubting not the end of his life was near approaching, he quiet laid aside all business, and substituted others to supply his place. After which his thoughts were wholly employ'd on death, and the great concernments of Eternity. He had many long conversations with Father *Xavier*, on that Subject, and refus'd to see any one but him. During these Transactions, a Ship, which came from *Lisbonne*, brought Letters to the Viceroy from the King of *Portugal*, who gave great praises to his management, and continu'd him for three years longer, in the Government of the *Indies*. As *Don John* was much belov'd, so on this occasion, publick rejoycings were made over all the Town. But the Sick Viceroy, hearing the discharge of the Artillery, and seeing almost from his Bed the Bonfires that were made, cou'd not forbear laughing at it, though he was almost in the agonies of death. *How deceitful and ridiculous is this World*, said he, *to present us with honours of three years continuance, when we have but a moment more to live!* The Father assisted him, even to the last drawing of his breath, and had the consolation to behold a great man of this world, expiring with

with the thoughts of a Saint in Holy Orders.

Xavier being Master of himself, in some manner, after the decease of *Don John de Castro*, who had desir'd him not to stir from *Goa*, during the Winter, had thoughts of visiting once more the Coast of *Fishery*, before his Voyage to *Japan*; his resolutions of which, he had not hitherto declar'd. But the incommodities of the season hinder'd him; for at one certain time, the Sands so choke up the Channels of the Isle, that no Ship can either go out of the Port, or enter into it.

In waiting 'till the Navigation became free; the Saint apply'd himself particularly to the exercises of a Spiritual Life, as it were to recover new strength after his past Labours, according to the custom of Apostolical men, who in the communications which they have with God, refresh themselves, after the pains which they have taken with their Neighbour.

He applies himself more than ever to the exercises of an interior Life.

Then it was, that in the Garden of *Saint Paul's Colledge*, sometimes in walking, at other times in retiring into a little Hermitage, which was there set up, he cry'd out, *'Tis enough, O my Lord, it is enough!* And that he open'd his Cassock

sock before his Breast, to give a little Air to those Flames which burnt within him, by which he declar'd, that he was not able to support the abundance of heavenly Consolations, and at the same time gave us to understand, that he wou'd have rather chosen to suffer any Torments for the service of God, than to have enjoy'd all those spiritual delights: so that his true meaning, was a Prayer to God, that he wou'd please to reserve for him those pleasures in another life, and in the mean time, wou'd not spare to inflict on him, any pains or sufferings in this present World.

He returns to his Employment in the care of Souls, at Goa.

These interiour Employments, did not hinder him from the labours of his Ministerial Vocation, nor from succouring the distressed, in the Hospitals and Prisons. On the contrary, the more lively and ardent the love of God was in him, the more desirous he was, to bring it forth, and kindle it in others. His Charity caus'd him often to relinquish the quiet of Solitude, and the delights of Prayer; therein following the Principle of his Father *Ignatius*, that it was necessary to forsake God for God.

He receives supplies from Europe, the arrival of Father Gasper Bar-Zeus.

The Season began to be more moderate, and *Xavier* was disposing himself to set Sail for the Cape of *Comorine*, when

a *Portuguese* Vessel arriv'd from *Mozambique*, which brought in her, five Missioners of the Society. The most considerable of these Missioners, and of five others which came along with the Fleet, was *Gaspar Barzeus*, a *Flemming* by Nation. Father *Francis*, had already heard speak of him, as an excellent Labourer, and a famous Preacher; but his Presence and the Testimony of all the Ship, gave the Saint such great Idea's of his Merit. that he look'd on him from thence forward, as an Apostle of the *Eastern* Countries.

He pass'd five days with these new Companions, on the fourth of which, he caus'd Father *Gaspar* to preach before him, that he might see his Talent for the Pulpit; and discover'd in him all the Qualities of a perfect Preacher. Many *Portuguese* Gentlemen, who had been much edify'd, by the Vertues and Conversation of *Barzeus* during all the Navigation, which had been exceeding dangerous, came and fell at the Feet of *Xavier*, desiring that he wou'd please to receive them into the Society. The Captain of the Ship, and the Governour of one of the chief Citadels, which the *Portuguese* enjoy in *India*, were of the number. He admitted some of them before his departure, and deferr'd the rest till his

his return : but he wou'd that all of them shou'd perform the Spiritual Exercises of Father *Ignatius*.

*He goes to the
Fishing Coast,
his Abitons
there.*

At length *Xavier* embark'd on the ninth of *September*, for the *Fishing Coast* : There he comforted and confirm'd the Faithful, who were continually persecuted by the *Badages*, those mortal and irreconcilable Enemies of the Christian name. He also encourag'd the Gospel Labourers of the Society, who for the same reason, went in daily hazard of their lives. Having understood, that Father *Francis Henriquez*, who cultivated the Chirstianity of *Travancor*, was somewhat dissatisfy'd, and believ'd he lost his time, because some of those new Converts, shaken either by the Promises or Threatnings of a new King, who hated the Christians, had return'd to their former Superstitions, he writ him Letters of Consolation, desiring him to be of good courage, and assuring him, that his Labours were more profitable than he imagin'd : that when all the Fruit of his Zeal, shou'd be reduc'd to the little Children who dy'd after Baptism, God wou'd be well satisfy'd of his endeavours, and that after all, the Salvation of one only Soul, ought to comfort a Missioner, for all his pains ; that God account-
ed

ed with us for our good intentions, and that a Servant of his, was never to be esteem'd unprofitable, who labour'd in his Vineyard, with all his strength, whatever his success might prove.

Father *Xavier* was not content, to have fortify'd the Missioners, both by word and writing in his own person, he desir'd of Father *Ignatius*, that he wou'd also encourage them with his Epistles; and principally, that he wou'd have the goodness to write to *Henry Henriquez*, a Man mortify'd to the World, and laborious in his Ministry.

Having order'd all things in the Coast of *Fisbery*, he return'd by *Cochin*, where he stay'd two Months; employing himself without ceasing, in the instruction of little Children, administering to the sick, and regulating the manners of that Town. After which he went to *Bazain*, there to speak with the Deputy Governour of the *Indies*, *Don Garcia de Saa*, whom *Don John de Castro*, had nam'd upon his Death-bed, to supply his place. The Father was desirous to obtain his Letters of Recommendation to the Governour of *Malacca*, that in vertue of them his passage to *Japan*, might be made more easy.

He speaks to the Deputy Governour of the Indies, concerning his Voyage to Japan.

'Tis true, the news he receiv'd, that the

the *Chinois*, ill satisfy'd of the *Portugueses*, had turn'd them out of their Country, seem'd to have broken all his Measures, because it was impossible to arrive at the Isles of *Japan*, by the way of *Malacca*, without touching at some Port of *China*. But 'tis the property of Apostolical Zeal, to make no account of those seeming impossibilities, which appear in the greatest undertakings.

*All endeavours
are us'd, to
break the Fa-
thers intended
Voyage to Ja-
pan.*

When *Xavier* was come back to *Goa*, and it was known that he design'd a Voyage to *Japan*, his Friends made use of all their endeavours to divert him from it. They first set before him the length of the way, which was thirteen hundred Leagues: The certain and inevitable dangers, to which he must expose his life, not only by reason of *Pyrates*, which continually infest those Seas, and murder all who come into their Hands, but also for the Rocks, unknown to the most skilful Pilots, and of certain Winds call'd *Typhons*, which reign from *China* even to *Japan*, in a vast extent of Sea. They said, *That those impetuous Hurricanes, were us'd to whirl a Vessel round, and founder it, at the same moment; or else drive it with fury against the Rocks, and split it in a thousand pieces.* They added, *If by Miracle he should hap-
pen*

pen to escape the Pyrates, and avoid the Tempests, yet he cou'd promise no manner of safety to himself, in the Ports of China, from whence the Portugueses were expell'd; and for what remain'd, if he were possess'd with an unsatiable Zeal, there were other vast Kingdoms of the East, where the light of the Gospel had not shone; that even in the Neighbourhood of Goa there were Isles remaining, and Territories of Idolaters: That he might go thither in Gods name, and leave the thoughts of those remote Islands, which Nature seem'd to have divided from the Commerce of Mortals; and where the power of the Portugueses not being establisht, Christianity cou'd not be able to maintain it self, against the Persecution of the Pagans.

Xavier was so well perswaded, that God wou'd have him travell to Japan, that he wou'd not listen to the reasons of his Friends. He laugh'd at their fears, and told them, That perhaps he should not be more unfortunate than George Alvarez, or Alvarez Vaz, who had perform'd the Voyage of Japan, in spite of all those Pyrates, and those Hurricanes, with which they wou'd affright him. This he said smiling, after which, resuming a serious Air, Verily, said he, I am amaz'd, that you wou'd endeavour to hinder me, from going

He slights the reasons alledg'd against his Voyage to Japan.

for the good of Souls, whither you your selves wou'd go, out of the sordid consideration of a small transitory gain ! and must plainly tell you, I am asham'd of your little Faith. But I am asham'd for my self, that you have prevented me in going thither first, and cannot bear that a Merchant shou'd have more courage than a Missioner. In conclusion, he told them, That having so often experienc'd the care of Providence, it wou'd be an impiety to distrust it ; that it had not preserv'd him from the Swords of the Badages, and the poisons of the Isle del Moro, to abandon him in other dangers : that India was not the boundary of his Mission ; but that in coming thither, his design had always been, to carry the Faith, even to the utmost limits of the World.

*He writes to
Father Ignati-
us, and to Fa-
ther Rodri-
guez.*

He then wrote to Father Ignatius, to give him an account of his intended Voyage, and of the thoughts of his Heart, concerning it. *I cannot express to you, said he, with what joy I undertake this long Voyage. For 'tis all full of extream dangers ; and he who out of four Ships, can preserve one, thinks he has made a saving Voyage ; though these perils are surpassing all I have hitherto prov'd, yet I am not discourag'd a jot the more from my undertaking : So much the Lord has been pleas'd to fix it in my mind, that the Cross shall*

shall produce great fruits in those Countries, when once it shall be planted there.

He wrote at the same time to Father *Simon Rodriguez*; and some passages of the Letter, well describe the disposition of the holy Man. *There are arriv'd here, some Ships from Malacca, who confirm the news, that all the Ports of China are arm'd, and that the Chineses, are making open War with Portugal: which notwithstanding, my Resolutions still continue for Japan, for I see nothing more sweet, or pleasing in this World, than to live in continual dangers of Death, for the honour of Jesus Christ, and for the interests of the Faith. It being indeed the distinguishing Character of a Christian, to take more pleasure in the hardships of the Cross, than in the softness of repose.*

The Apostle being upon the point of his departure, for Japan, establish'd Father *Paul de Camerine*, Superiour General in his place; and Father *Antonio Gomez*, Rectour of the Seminary at Goa. At the same time he prescrib'd Rules to both of them, in what manner they shou'd live together, and how they shou'd govern their Inferiours.

Behold in particular, what he recommended to Father *Paul*, *I adjure you*, said he, *by the desire you have to please our*

A a 2

Lord,

He constitutes Superiours to superintend the Society in India, during his absence; and the Orders, which he leaves them.

Lord, and by the Love you bear to Father Ignatius, and all the Society, to treat Gomez, and all our Fathers and Brothers, who are in the Indies, with much mildness; not ordering them to do any thing, without mature deliberation, and in modest terms, without any thing of Haughtiness, or Violence. Truly, considering the knowledge I have, of all the Labourers of the Society, at this present day employ'd in the new World, I may easily conclude, they have no need of any Superiour; nevertheless not to bereave them of the merit of Obedience, and because the Order of Discipline so requires, I have thought convenient, to set some one above the rest, and have chosen you for that purpose; knowing, as I do, both your Modesty and your Prudence. It remains, that I command and pray you, by that voluntary Obedience, which you have vow'd to our Father Ignatius, to live so well, with Antonio Gomez, that the least appearance of misunderstanding betwixt you, may be avoided, nay, and even the least coldness; but on the contrary, that you may be always seen in a holy Union, and conspiring with all your strength, to the common welfare of the Church.

If our Brethren who are at Comorine in the Moluccas, or elsewhere, write to you, that you would obtain any favour for them,

them, from the Bishop or the Viceroy, or demand any Spiritual or Temporal Supplies from you, leave all things, and employ your selves, entirely to effect what they desire. For those Letters, which you shall write to those unwearied Labourers, who bear the heat and burden of the day, beware that there be nothing of sharpness, or dryness in them. Rather be careful of every line, that even every word may breath nothing but tenderness and sweetness.

Whatsoever they shall require of you, for their Diet, their Cloathing, for their preservation of Health, or towards their recovery of it, furnish them liberally, and speedily; for 'tis reasonable you should have compassion on them, who labour uncessantly, and without any humane Consolation. What I have said, points chiefly to the Missioners of Comorine, and the Molucca's. Their Mission is the most painful, and they ought to be refresh'd, lest they sink under the burden of the Cross. Do then, in such manner, that they may not ask you twice for necessaries. They are in the Battel, you are in the Camp; and for my own part, I find those duties of Charity so just, so indispensable, that I am bold to adjure you in the name of God, and of our Father Ignatius, that you would perform your Duties, with all exactness, with all diligence, and with all satisfaction imaginable.

Aa 3 - Fa-

*He sends Gas-
per Barzeus to
Ormuz.*

Father *Xavier* since his return, had sent *Nicholas Lancilotti* to *Coulan*, *Melchier Gonzalez* to *Bazain*, and *Alphonso Cyprian* to *Socotora*. Before his departure, he sent *Gasper Barzeus* to *Ormuz*, with one Companion, who was not yet in Orders. This famous Town, situate at the entry of the *Persian Gulph*, was then full of enormous vices, which the mingle of Nations and different Sects had introduc'd. The Saint had thoughts of going thither himself, to prepare the way for other Missioners, according to his own Maxims, to send none of the Priests, to any place, which he knew not first, by his own Experience. But the Voyage of *Japan*, superseded that of *Ormuz*.

*He gives Instru-
ctions and Or-
ders to Barze-
us.*

How great soever his Opinions were, of the Prudence and Vertue of Father *Gasper*, yet he thought fit to give him in writing some particular instructions, to help him in the conduct of that important Mission. I imagine those instructions, wou'd not be unpleasing to the Reader, I am sure, at least, they will not be unprofitable to Missioners; and for that reason I shall make a recital of them. You shall behold them, neither alter'd, nor in that confusion, which they are in other Authors; but faithfully translated from the Copy of a Manuscript,

script, extant in the *Archives* of Goa.

1. *Above all things have care of perfecting your self; and of discharging faithfully, what you owe to God, and your own self.* He recommends to him the perfecting of himself.

Conscience. For by this means you will become most capable of serving your Neighbour, and of gaining Souls. Take pleasure in the most abject employments of your Ministry; that by exercising them, you may acquire Humility, and daily advance in that Virtue.

Be sure your self to teach the Ignorant those Prayers, which every Christian ought to have by Heart; and lay not on any other person, an Employment, so little ostentatious. Give your self the trouble of hearing the Children and Slaves repeat them word by word, after you. Do the same thing to the Children of the Christian Natives of the Countrey: they who behold you thus exercis'd, will be edify'd by your Modesty. And as modest persons easily attract the esteem of others, they will judge you proper to instruct themselves, in the Mysteries of Christian Religion. He charges him to instruct the Children himself.

You shall frequently visit the poor in the Hospitals, and from time to time exhort them to confess themselves, and to communicate; giving them to understand, that Confession is the remedy for past Sins, and the Communion a preservative against Re-

lapses. That both of them destroy the cause of the miseries of which they complain, by reason that the ills they suffer, are only the punishment of their offences. On this account, when they are willing to confess, you shall bear their Confessions, with all the leisure you can afford them. After this care taken of their Souls, you are not to be unmindful of their Bodies, but recommend the distressed with all diligence and affection, to the Administratours of the Hospital, and procure them, by other means, all relief within your power.

*Here recommends
the Prisoners to
him.*

You shall also visit the Prisoners, and excite them to make a general Confession of their lives. They have more need than others, to be stirr'd up to it, because among that sort of people, there are few to be found, who ever made an exact Confession. Pray the Brotherhood of Mercy, to have pity on those wretches, and labour with the Judges for their enlargement; in the mean time providing for the most necessitous, who oftentimes have not wherewithal to subsist.

*His Advice con-
cerning Re-
stitutions.*

You shall serve, and advance what lies in you, the Brotherhood of Mercy. If you meet with any rich Merchants, who possess ill gotten Goods, and who being confess'd, are willing to restore, that which appertains not to them, though of themselves they

they intrust you with the Money for Restitutions, when they are ignorant to whom it is due, or that their Creditors appear not, remit all those sums into the Hands of the Brotherhood of Mercy, even though you know of some necessitous persons, on whom such Charities might be well employ'd.

Thus you shall not expose your self to be deceiv'd by those wicked Men, who affect an Air of Innocence and Poverty; and who cannot so easily surprise the Brotherhood, whose principal application is to distinguish betwixt Counterfeits, and those who are truly indigent.

And besides, you will gain the more leisure for those Functions, which are yours in a more especial manner, which are devoted to the Conversion of Souls, and shall employ your whole time therein, some of which must otherwise be taken up, in the distribution of Alms; which cannot be perform'd, without much trouble and distraction. In fine, by this means, you shall prevent the complaints and suspicions of a sort of people, who interpret all things in the worst meaning, and who might perhaps persuade themselves, that under the pretence of paying other Mens debts, you divert the intention of the Money given, and employ in your own uses some part of what was intrusted with you.

Transact

He prescribes him some precautions in his dealings with his Friends.

Transact in such manner, with secular persons, with whom you have familiarity or friendship, as if you thought they might one day become your Enemies: By this management of your self, you will neither do nor say any thing, of which you may have reason to repent you, and with which they may upbraid you in their Passion. We are oblig'd to these precautions, by the Sons of a corrupt Generation, who are continually looking on the Children of light, with mistrustful and malignant Eyes.

He recommends to him the practice of the particular Examen.

You ought not to have less circumspection, in what relates to your spiritual advancement, and assure your self, you shall make a great progress, in contemning of your self, and in union with God, if you regulate all your Words and Actions, by Prudence. The Examen, which we call particular, will assist you much in it. Fail not of doing it twice a day, or once at least, according to our common method, whatsoever business you have upon your hands.

He exhorts him to preach, and gives him Rules for preaching.

Preach to the People, the most frequently that you can; for preaching is an universal good; and amongst all Evangelical Employments, there is none more profitable; but beware of advancing any doubtful propositions, on which the Doctors are divided. Take for the Subject of your Sermons, clear and unquestionable truths, which tend

of

of themselves to the regulation of manners. Set forth the enormity of Sin, by setting up, that infinite Majesty, which is offended by the Sinner. Imprint in Souls, a lively horror of that Sentence, which shall be thunder'd out against Reprobates at the last Judgment. Represent with all the colours of your Eloquence, those pains which the damn'd are eternally to suffer. In fine, threaten with death, and that with sudden death, those who neglect their Salvation; and who having their Conscience loaded with many Sins, yet sleep in security, as if they had no cause of fear.

You are to mingle with all these considerations, that of the Cross, and the death of the Saviour of Mankind; but you are to do it, in a moving pathetic manner; by those figures, which are proper to excite such motions, as cause in our Hearts a deep sorrow for our Sins, in the presence of an offended God, even to draw Tears from the Eyes of your Audience. This is the Idea, which I wish you wou'd propose to your self, for preaching profitably.

When you reprove Vices in the Pulpit, He institutes him in the way of correcting Sinners. never characterise any person, especially the chief Officers, or Magistrates. If they do any thing which you disapprove, and of which you think convenient to admonish them; make them a visit, and speak to them

them in private, or, when they come of themselves to Confession, tell them at the sacred Tribunal of Penance, what you have to say to them; but never advertise them in publick of it: for that sort of People, who are commonly proud and nice of bearing, instead of amendment by publick admonitions, become furious, like Bulls, who are prick'd forward by a Goad: Moreover, before you take upon you, to give them private admonition, be careful to enter first into their acquaintance, and familiarity.

Make your admonition, either more gentle, or more strong, according as you have more or less access to them. But always moderate the roughest part of your Reproof, with the gaiety of your Air, and a smiling Countenance, by the civility of well-manner'd words, and a sincere protestation, that all you do, is but an effect of the kindness you have for them. 'Tis good also to add respectful submissions to the pleasingness of your Discourse, with tender Embraces, and all the marks of that Consideration and good Will you have for the person of him, whom you thus correct. For if a rigid Countenance, and harsh Language should accompany Reproof, which of it self, is hard of digestion, and bitter to the tast, 'tis not to be doubted, but Men accusom'd to Flatteries, will not endure it: and there is reason to apprehend,

apprehend, that a burst of rage against the Censor, will be all the fruit of the Reprimand.

For what concerns Confession, behold the method which I judge the fittest for these Quarters of the East, where the License of Sin is very great, and the use of Penance very rare. *When a Person, harden'd in a long habit of Vice shall come to Confession, exhort him to take three or four days time of preparation, to examine his Conscience thoroughly, and for the assistance of his memory, cause him to write down the Sins which he has observ'd in all the Course of his Life, from his Childhood to that present time. Being thus dispos'd, after he has made his Confession, it will not be convenient, that you shou'd be too hasty in giving him absolution. But it will be profitable to him, to retire two or three days, and abstain from his ordinary conversation, and dealings with men, and to excite himself to sorrow for his sins, in consideration of the love of God, which will render his Sacramental Absolution of more efficacy to him. During that little interval of retirement, you shall instruct him in the way of Meditation, and shall oblige him to make some meditations, from the first week of Exercises. You shall counsel him to practise some mortification of his Body;* *for*

He prescribes him a method, for administering the Sacrament of Penance.

for example, to Fast, or to Discipline himself, which will help him to conceive a true sorrow for his offences, and to shed the tears of Penance. Besides this, if the Penitents have enrich'd themselves by sinister ways, or if by their malicious talk, they have blasted the reputation of their Neighbour, cause them to make restitution of their ill-gotten Goods, and make reparations of their Brethren's honour, during the space of those three days. If they are given to unlawful Love, and are now in an actual commerce of Sin, cause them to break off those Criminal engagements, and forsake the occasions of their Crime. There is not any time more proper, to exact from Sinners those duties, the performance of which is as necessary as it is difficult; for when once their fervour is past away, it will be in vain to demand of them the execution of their promise; and perhaps you will have the trouble of seeing them fall back into the Precipice, for want of removing them to a distance from it.

He continues to instruct him, on the Subject of Confession.

In administering the Sacrament of Penance, take heed of discouraging those, who begin to discover the wounds of their Souls to you, by appearing too rashly and too hastily severe. How enormous soever their Sins may be, hear them, not only with patience, but with mildness; help out, even their

their bashfulness, by testifying to them your compassion, and not seeming to be amaz'd at what you hear. Insinuate into them, that you have heard in Confession sins of a much more crying nature: and lest they shou'd despair of Pardon for their faults, speak to them of the infinite Mercies of the Lord.

When they declare a crime in such a manner, that you may perceive they are in trouble how to speak, interrupt them, by letting them know, that their sin is not altogether so great as they may think: that by God's assistance you can heal the most mortal wounds of the Soul; bid them go on without any apprehension, and make no difficulty of telling all. You will find some of them, whom either the weakness of their Age or Sex will hinder from revealing to you their more shameful sins. When you perceive that bashfulness has ty'd their tongue, be before hand with them, and by the way of a charitable prevention, let them know, that they are neither the first, nor the only Persons, who have fallen into disorder, that those things which they want the confidence to tell you, are little in comparison of what you have heard from others, on the same Subject. Impute some part of their offence to the corruption of Nature, to the violence of the Temptation, and to the

the unhappiness they had to be engag'd in such Occasions and pressing Circumstances, where their fall was almost unavoidable. In fine, I must advertise you, that to remove from such Persons, that unseasonable shame-fac'dness, which keeps them silent; from such Persons, I say, whom the Devil has made as bashful after a Crime, as they were impudent before it, it may be necessary sometimes, to discover to them in general, the frailties of our own past Lives. For what can a true and fervent Charity refuse, for the safety of those Souls who have been redeem'd with the blood of Jesus Christ! But to understand, when this is proper to be done, how far to proceed, and with what precautions, is what the interior Spirit, and your experience must teach you, in those particular Conjunctions.

He instructs
him how to deal
with those, who
want faith, con-
cerning the blef-
sed Sacrament.

'You will ordinarily meet with some Christians, who believe not the truth of the Holy Sacrament of the Altar, either by not frequenting it, or by their Conversation, with Pagans, Mahometans and Heretiques, or by the scandal, which is given them by some Christians, and principally (which I speak with shame and sorrow) by such Priests, whose Life is not more holy, than that of the People. For, beholding some of them, approaching the Altar, without any preparation,

‘paration, assisting at it, without modesty and reverence, they imagine, that ‘*Jesus Christ* is not, as we say he is, in ‘the *Sacrifice of the Mass*, for if he were ‘there present, he wou’d never suffer such ‘impure hands to touch him. *Make it your business, that those mis-believing Christians shou’d propose to you all their doubts, and discover to you all their imaginations, which being known, then prove to them the real presence of Jesus Christ, by all those reasons which are capable of establishing it; and shew them, that the surest means for them to come out of their errors, and leave their Vices, is often to approach that Sacrament, with suitable preparations to it.*

Though your Penitents may be well prepar’d for Confession, think not when they shall declare their Sins, that your business is done. *You must dive into the bottom of their Conscience, and by examination, draw out of them, what themselves know not. Ask then of them, by what ways and in what manner, they make advantage of their Money: what are their Principles, and what their Practice, in their Sails, in their Borrowing, and in all their Business. You shall find Usury reigning throughout their Traffick; and that they who have no stings of Conscience, in relation to unjust*

He instructs how to deal with Penitents.

B b

dealings,

dealings, have by indirect ways scrap'd together, the greatest part of their Estates. But in things, where money has to do, many are so harden'd, that being charg'd with rapine, they have either no scruple concerning it, or so very light, that it never breaks their sleep.

Use particularly this Method, towards the Governours, the Treasurers, the Receivers, and other Officers belonging to the Revenue. Whensoever they present themselves before you in the Sacred Tribunal, interrogate that sort of People, by what means they grow so rich, what secret they have to make their Offices and employments bring them in such mighty Sums? If they are slye of telling you, turn and wind them every way, and the most mildly that you can, make them speak, in spite of themselves. You shall soon discover their tricks, and secret ways of management, by which, an inconsiderable number of those they call men of Business, divert to their own private advantages, what was design'd for the publick profit. They buy up Commodities with the King's Money, that by selling them again, they may be able to make up their Accompts. And by taking up all the Commodities in the Port, they put the people upon a necessity of buying at their Price, that is, at most intolerable Rates.

Too

Too often also, they make men languish at the Treasury, with long delays, and cunning shifts, or some other captious Trick; men I say, to whom the Exchequer is owing, that they may be driven to Compound with those Sharks of State, for half their due, and let them go off with the other half: this open Robbery, this manifest Villany, those Gentlemen call by a mollify'd name, the fruits of their industry. When you have squeez'd out of them the Confession of these Monopolies, and the like, by wire-drawing them, with apt questions, you will come more easily to the knowledge of their ungodly gains, and what they ought to make restitution of, to their Neighbour, in order to their being reconcil'd to God, than if in general, you shou'd interrogate them concerning their injustice. For example, demand of them, what persons they have wrong'd, they will immediately answer, that their memory upbraids them not with wronging any man; and behold the reason! Custom is to them, in the place of Law; and that which they see done before them every day, they persuade themselves may be practis'd without Sin. As if Custom can authorize by I know not what kind of prescription, that which is vitious and Criminal in its own nature. You shall admit of no such right; but shall declare to such

People, that if they will secure their Conscience, they must restore, what they possess unjustly.

He recommends to him, the obedience due, to Ecclesiastical Superiours.

Remember especially, to obey the Vicar of the Bishop: When you are arriv'd at Ormuz, you shall go to wait on him, and falling on your knees before him, you shall humbly kiss his hand. You shall neither Preach, nor exercise any other Employment of our Institute, without his permission, above all things, have no difference with him, for any, whatsoever cause: on the contrary, endeavour by all submissions, and all possible services, to gain his friendship, in such sort, that he may be willing to be taught by you, to make the meditations of our Spiritual Exercises, at least those of the first week, use almost the same method, with all the other Priests; if you cannot perswade them to retire for a month, according to our custom, engage them to a retreat of some few days, and fail not to visit them every day, during that recess, to explicate to them the Subjects of those meditations.

He commands him to honour the Governour.

Pay a great respect to the Person of the Governour; and make it apparent, by the most profound submissions, how much you honour him. Beware of any difference with him, on whatsoever occasion; even though you shou'd observe, that he performs not his

his duty, in matters of importance; but after you perceive, that your demeanour has instated you in his favour, and good graces, go boldly to visit him: and after you have testify'd the concernment you have for his safety and his honour, by a principle of good will to him, then declare with all modesty, and softness of expression, the sorrow you have to see his Soul and Reputation indanger'd, by what is reported of him in the World.

Then you shall make known to him the discourse of the People; you shall desire him to reflect, on the bad consequences of such reports; that they may possibly be put in writing, and go farther, that he wou'd willingly they shou'd; if he bethinks him not in time, of giving satisfaction to the Publick. Nevertheless, take not this upon you, before you are in some sort satisfied of his good disposition, and that it appears probable to you, that your advertisement may sort to good effect.

Be yet more cautious in charging your self, with bearing to him the complaints of particular Persons, and absolutely refuse that Commission, by excusing your self on your Evangelical Functions, which permit you not to frequent the Palaces of the Great, nor to attend whole days together, for the favourable minutes of an Audience,

which is always difficult to obtain. You shall add, that when you should have the leisure to make your Court, and that all the doors of the Palace were open to you at all hours, you should have little hopes of any fruit from your remonstrances; and that if the Governour be such a man as they report, 'he will have small regard to you, as being no way touch'd, either with the fear of God, or the duties of his own Conscience.

He gives him
advice concern-
ing his Evan-
gelical Functi-
ons.

You shall employ, in the Conversion of Infidels, all the time you have free, from your ordinary labours, which indispensably regard Christians. Always prefer those Employments, which are of a larger extent, to those which are more narrowly confin'd. According to that Rule, you shall never omit a Sermon in publick, to hear a private Confession. You shall not set aside the Catechising, which is appointed every day, at a certain hour, to visit any particular person, or for any good work of the like nature. For the rest, an hour before Catechism, either you, or your Companion, shall go to the places of most concourse in the Town, and invite all men with a loud voice, to come and hear the exposition of the Christian Doctrine.

He orders him
to write to the
Fathers of the
Society at Goa.

You shall write from time to time, to the Colledge of Goa, what Functions you exercise

exercise for the advancement of God's glory, what order you keep there, and what blessing God gives on your endeavours. Have care, that your Relations be exact, and such that our Fathers at Goa, may send them into Europe, as so many authentique proofs, of what you perform in the East, and of what success it shall please God to bestow, on the labours of our little Society. Let nothing slip into those accounts, which may reasonably give offence to any man; nothing that may seem improbable, nothing which may not edify the Reader, and give him occasion to magnify the name of God.

When you are come to Ormuz, I am He counsels him to inform himself of the manner of the Town, at his arrival. *of opinion that you shou'd see particularly those who are of greatest reputation for their probity, the most sincere, and who are most knowing in the manners of the Town. From such, inform your self exactly, what Vices are most reigning in it what sorts of Cheats, enter most into contracts, and Societies of Commerce, that so understanding all things thoroughly, and truly, you may have your words and reasons in a readiness, to instruct and reprove those, who being guilty of covert Usuries, false Bargaining, and other wicked actions, so common in a place which is*
'd with such a concourse of different Nations,

Nations, shall treat with you in familiar Conversation, or in Sacramental Confession.

He recommends to his Prayers the Souls in Purgatory.

You shall walk the Streets, every night, and recommend the Souls of the Dead to the Prayers of the Living. But let those expressions, which are us'd by you, be proper to move the compassion of the Faithful, and to imprint the thoughts of Religion, in the bottom of their Souls. You shall also desire their Prayers to God, for such as are in mortal Sin; that they may obtain the grace of coming out of so deplorable a condition.

He exhorts him not to shew either sadness, or anger.

Endeavour at all times, to make your humour agreeable, keep a gay and serene Countenance, without suffering the least shadow of choler, or sadness to appear in it; otherwise, those who come to visit you, will never open their hearts to you, and will not repose all that confidence in you, which 'tis necessary they shou'd have, to the end they may profit by your discourse: speak always with civility and mildness, even in your reprehensions, as I have already told you, and when you reprove any one, do it with so much charity, that it may be evident, the fault displeases you, and not the Person.

He prescribes him the time of his Functions.

On Sundays, and Saints days, you shall Preach at two of the Clock in the Afternoon,

noon, At the Church of the Misericordia, or in the Principal Church of the Town; sending first your Companion about the Streets, with his Bell in his hand, to invite the People to the Sermon.

If you had not rather perform that Office in your own Person, you shall carry to Church that Exposition of the Apostles Creed, which I have put into your hands, and the practice which I have compos'd, how to pass the day in Christian duties. You shall give Copies of that Practice, to those whose Confessions you hear; and shall enjoin them for their holy Penance, to do for certain days, that which is contain'd in it. By this means they shall accustom themselves to a Christian Life, and shall come to do of their own accord, by the force of Custom, that which they did at the first, only by the command of their Confessor. But, foreseeing, that you cannot have Copies enow for so many People, I advise you, to that Practice written out in a fair large hand, and expose it in some publick Place, that they who are willing to make use of it, may read, and Transcribe it, at their own convenience.

They, who shall be desirous of being receiv'd into the Society, and whom you shall judge to be proper for it, you may send them

He gives him instructions, touching the conduct, of such as shall be receiv'd into the Society.

them to Goa, with a Letter, which shall point out their Design, and their Talents for it, or else you may retain them with you. In this last Case, after you have caus'd them to perform the Spiritual Exercises for a month together, you shall make a tryal of them, in some such manner, as may edify the People, without exposing them to be ridiculous. Order them, therefore, to serve the Sick in the Hospitals, and to debase themselves to the meanest, and most distastful Offices. Make them visit the Prisoners, and teach them how to give comfort to the miserable. In fine, Exercise your Novices, in all the practises of humility, and mortification, but permit them not to appear in publick, in extravagant habits, which may cause them to be derided by the multitude; suffer it not, I say, far from imposing it upon them. Ingage not all the Novices, indifferently to those tryals, which their nature most abhors; but examine well the strength of each, and sute their mortification to their temper, to their education, to the advance they make in Spirituals, in such sort, that the tryal may not be unprofitable, but that it may produce its effect, according to that measure of grace, which is given them. If he who directs the Novices, has not all these considerations, it will fall out,

out, that they who were capable of making a great profciencie in *Virtue*, with good management, will lose their courage, and go backward. And besides, those indiscreet tryals, too difficult for Beginners, take off the love of the Master from his Novices, and cause his Disciples to lessen their confidence in his directions. In the mean time, whoever forms young People to a Religious Life, ought to leave nothing untry'd, to bring them to a candid and free discovery of their evil inclinations, and the suggestions of the Devil, at the same moment, when they are tempted, for without this, they will never be able to disintangle themselves, from the Snares of the Tempter; never will they arrive to a religious perfection. On the contrary, those first seeds of evil being brooded over, and nourish'd, as I may say, by silence, will insensibly produce, most lamentable effects; even so far, 'till the Novices come to grow weary of regular Discipline, to nauseate it, and at length throw off the yoke of Jesus Christ, and re-plunge themselves in the pollutions of the World.

They, amongst those young men, whom you shall observe, to be most subject to vain-glory, and delighted with sensual pleasures, and other vices, ought to be cur'd, in this following manner. Make them search for
reasons,

reasons, and for proofs, against those *Vices*, to which they are inclin'd: And when they have found many, help them to compose some short Discourses on them. Cause them afterwards to pronounce those Discourses, either to the people in the Church, or in the Hospitals, to those who are in a way of recovery, so as to be present at them, or in other places; there is reason to hope, that the things which they have fix'd in their Minds, by constant study, and strong application will be at least as profitable to themselves, as to their Audience. Doubtless they will be asham'd, not to profit by those Remedies, which they propose to others, and to continue in those *Vices*, from which they endeavour to dissuade their Hearers. You shall use proportionably the same industry, towards those Sinners, who cannot conquer themselves so far, as they commonly say, to put away the occasions of their Sin, or to make restitution of those goods, which they have gotten unlawfully, and detain unjustly from other men. After you have indear'd yourself to them, by a familiar acquaintance, advise them to say that to their own Hearts, which they wou'd say to a Friend, on the like occasion, and ingage, as it were for the exercise of their parts, to devise such Arguments, as condemn their Actions in the prson of another. Some-

Sometimes you will see before you, when you are seated in the Tribunal of Penance, Men, who are enslav'd to their Pleasures, and their Avarice, whom no motive of Gods Love, nor thought of Death, nor fear of Hell, can oblige to put away a Mistress, or to restore ill-gotten Goods. The only means of reducing such people, is to threaten them, with the misfortunes of this present life, which are the only ills they apprehend: Declare then to them, that if they hasten not to appease Divine Justice, they shall suddenly suffer considerable losses at Sea, and be ill treated by the Governours; that they shall lose their Law-Suits, that they shall languish many years in Prison, that they shall be seiz'd with incurable Diseases, and reduc'd to extream poverty, without any to relieve them; in fine, that they and their Posterity, becoming infamous, shall be the Objects of the publick hate, and curses. Tell them by way of reason, for those accidents, that no Man, who sets God at naught, remains unpunish'd; and that his vengeance is so much the more terrible, by how much longer his Patience has been abus'd. The Images of these temporal punishments, will affright those Carnal Men, who are not to be wrought on but by their Senses, and will bring forth in their insensible Souls, the first motions of the fear of God, of that saving fear which is the beginning of Wisdom.

He teaches him the methods of reducing obstinate Sinners.

Before

He advises him to find out the Dispositions of the people, before he treats with them.

Before you treat with any one, concerning his Spiritual Affairs, endeavour to understand how his Soul stands affected. Whether it be calm, or toss'd with any violent passion, whether he be ready to follow the right way, when it shall be shewn to him, or whether he wanders from it of set purpose. Whether it be the Tempter, or the Byass of his own Inclination which seduces him to evil, whether he be docile, and dispos'd to hear good Counsel, or of that untractable humour, on which no hold is to be fasten'd, it will bebove you to vary your Discourse, according to these several dispositions: but though more circumspection is to be taken with harden'd Souls, and difficult of access, you are never to flatter the Disease, nor say any thing to him, which may weaken the vertue of the Remedy, and hinder its effect.

He counsels him to learn the manners and customs of the people.

Wheresoever you shall be, even though you only pass through a place, and stay but little in it, endeavour to make some acquaintance, and enquire of those who have the name of honest and experienc'd Men, not only what Crimes are most frequently committed in that Town, and what deceits most us'd in Traffick, as I have already taught you in relation to Ormuz; but farther learn the Inclinations of the people, the Customs of the Country, the form of Government,

vernment, the receiv'd Opinions, and all things respecting the commerce of Humane Life. For believe me, the knowledge of those things, is very profitable to a Missioner, for the speedy curing of Spiritual Diseases, and to have always at hand, where-withal to give ease to such as come before you.

You will understand from thence, on what point you are most to insist in preaching, and what chiefly to recommend in Confessions. This knowledge will make, that nothing shall be new to you, nothing shall surprise, or amaze you; it will furnish you with the Address of conducting Souls, and even with Authority over them. The Men of the World, are accusom'd to despise the Religious, as people, who understand it not. But if they find one, who knows how to behave himself in Conversation, and has practis'd Men, they will admire him as an extraordinary person; they will give themselves up to him, they will find no difficulty, even in doing violence to their own Inclinations, under his direction, and will freely execute what he enjoys, though never so repugnant to their corrupt Nature. Behold the wonderful fruit of knowing well the World; so that you are not at this present, to take less pains in acquiring this knowledge, than formerly you have done, in learning

learning Philosophy, and Divinity. For what remains, this Science is neither to be learnt, from ancient Manuscripts, nor printed Books; 'tis in living Books, and the Conversation of knowing Men, that you must study it: With it, you shall do more good, than if you dealt amongst the people, all the Arguments of the Doctors, and all the Subtilties of the School.

He gives him
Counsel concern-
ing Reconcilia-
tions.

You shall set apart one day of the week, to reconcile differences, and regulate the Interests of such as are at variance, and are preparing to go to Law. Hear them one after the other, and propose terms of Accommodation to them. Above all things, give them to understand, that they shall find their account in a friendly Reconciliation, sooner than in casting themselves into eternal Suits, which without speaking of their Conscience, and their Crédit, ever cost much Money, and more trouble. I know well, that this will not be pleasing to the Advocates and Proctors, whom the spinning out a Process, and tricks of wrangling, still enrich: But trouble not your self, with what those Bawlers say, and make even them comprehend, if it be possible, that by perpetuating Suits, by these numberless Formalities, they expose themselves to the danger of eternal Damnation. Endeavour also to ingage them
into

into a Retirement of some few days, to the end, their spiritual Exercises, may work them off to other courses.

Stay not till your arrival at Ormuz before you preach. Begin on Ship-board, and as soon as you come there. In your Sermons, affect not to make a shew of much Learning, or of a happy Memory, by citing many passages of ancient Authors; some few are necessary, but let them be chosen and fitted to the purpose. Employ the best part of your Sermon, in a lively description of the interior estate of worldly Souls. Set before their Eyes in your Discourse, and let them see, as in a Glass, their own disquiets, their little cunning, their trifling projects, and their vain hopes. You shall also shew them, the unhappy issue of all their designs. You shall discover to them, the snares which are laid for them, by the evil Spirit, and teach them the means of shunning them. But, moreover, you shall tell them, That if they suffer themselves to be surpris'd by them, they are to expect the worst that can happen to them; and by this you shall gain their attention: for a man never fails of attentive Audience, when the Interest of the Hearer, is the Subject of the Discourse. Stuff not out your Sermons, with sublime Speculations, knotty Questions,

He instructs him in the way of preaching well.

and Scholastical Controversies. Those things which are above the level of men of the World, only make a noise and signifie nothing. 'Tis necessary to represent men to themselves, if you will gain them. But well to express, what passes in the bottom their Hearts, you must first understand them well; and in order to that, you must practise their Conversation, you must watch them narrowly, and fathom all their depths. Study then those living Books, and assure your self, you shall draw out of them, the means of turning Sinners, on what side you please.

I do not forbid you, nevertheless, to consult the holy Scriptures on requisite occasions, nor the Fathers of the Church, nor the Canons, nor Books of Piety, nor Treatises of Morality, they may furnish you with solid proofs, for the establishment of Christian Truths, with Sovereign Remedies against Temptations, and Heroical Examples of Virtue. But all this will appear too cold, and be to no purpose, if Souls be not dispos'd to profit by them; and they cannot profit but by the ways I have prescrib'd. So, that the duty of a Preacher, is to sound the bottom of Humane Hearts, to have an exact knowledge of the World, to make a faithful Picture of man, and set it in so true a light, that every one may know it for his own.

Since

Since the King of Portugal, has order'd, that you shall be allow'd from the Treasury, what is needful for your subsistence, make use of the favour of so charitable a Prince, and receive nothing but from his Ministers.

What he orders him concerning his subsistence, and touching Presents.

If other persons will give you any thing, refuse it, though they shou'd offer it of their own meer motion. For as much, as it is of great consequence to the liberty of an Apostolical Man, not to owe his subsistence to those whom he ought to conduct in the way of Salvation, and whom he is bound to reprove, when they go astray from it. One may truly say of those presents, That he who takes, is taken. And 'tis for this, that when we are to make a charitable Reprehension, to such of whom we receive Alms, we know not well, how to begin it, or in what words to dress it. Or if our Zeal imboldens us to speak freely, our words have less effect upon them, because they treat us with an assuming Air of loftiness, as if that which we receiv'd from them, had made them our Masters, and put them in possession of despising us. What I say, relates chiefly to a sort of persons, who are plung'd in Vice, who wou'd willingly be credited with your friendship, and will endeavour by all good Offices, to make way to your good Will. Their design is not to profit by your Conversation, for the amendment of their lives; all they pre-

tend to, is to stop your Mouth, and to escape a Censure, which they know they have deserv'd. Be upon your guard against such people; yet I am not of opinion, that you shou'd wholly reject them, or altogether despise their Courtesy: If they shou'd invite you to their Table, refuse it not; and yet less refuse their Presents of small value, such as are usually made in the Indies, by the Portugueses to each other, and which one cannot refuse, without giving an affront; as for example, Fruits, and Drinks. At the same time, declare to them, that you only receive those little Gifts, in hope they will also receive your good Advice; and that you go to eat with them, only that you may dispose them, by a good Confession, to approach the holy Table. For such Presents as I have nam'd, such I mean, as are not to be refus'd, when you have receiv'd them, send them to the Sick, to the Prisoners, or to the Poor. The people will be edify'd with this procedure, and no occasion left of suspecting you, either of niceness or Covetousness.

What he orders
in a reference
to his abode.

For what relates to your abode, you will see, at your arrival, and having prudently consider'd the state of things, you may judge where it will be most convenient for you to dwell, either in the Hospital, or the House of Mercy, or any little lodging, in the neighbour-

neighbourhood. If I think fit to call you to Japan, you shall immediately give notice of it, by writing to the Rector of this College, by two or three different conveyances, to the end, he may supply your place, with one of our Fathers, a man capable of assisting, and comforting the City of Ormuz. In fine, I recommend you to your self; and that in particular, you never forget, that you are a member of the Society of Jesus.

In the Conjunctions of Affairs, experience will best instruct you, what will be most for Gods service; for there is no better Master than Practice, and Observation, in matters of Prudence. Remember me always in your Prayers; and take care, that they who are under your direction, recommend me in theirs, to the common Master, whom we serve. To conclude this long Instruction, the last advice I give you, is, To read over this Paper carefully, once a week, that you may never forget any one of the Articles contain'd in it. May it please the Lord, to go along with you, to conduct you in your Voyage, and at the same time, to continue here with us.

Eight days after Gasper Barzæus was He goes for Japan. gone for Ormus, with his Companion Raymond Pereyra, Father Xavier went himself for Japan: It was in April 1549. He imbark'd in a Galley, bound no far-

ther than *Cochin*, where waited for him a Ship, which was to go towards *Malacca*. He took for Companions, Father *Cozmo de Torrez*, and *John Fernandez*, besides the three *Japonneses*, *Paul de Sainte Foy*, and his two Servants, *John* and *Anthony*.

'Tis true, there imbark'd with him, in the same Galley, *Emanuel Moralez*, and *Alphonso de Castro*, but it was only that the Father might carry them to *Malacca*, from whence both of them were to be transported to the *Molucca's*. The Ship, which attended the Father at *Cochin*, being just ready to set sail, they made but a short stay, in that place: but it was not unprofitable. The Saint walking one day, through the Streets, happen'd to meet a *Portuguese* of his acquaintance; and immediately ask'd him, how he was in health? The *Portuguese* answer'd, he was very well: yes, reply'd *Xavier*, in relation to your body, but in regard of your Soul, no man can be in a worse condition. This man, who was then designing in his heart a wicked action, knew immediately that the Father saw into the bottom of it; and seriously reflecting on it, follow'd *Xavier*, Confess'd himself, and chang'd his evil life. The Preaching of *Castro*, so charm'd
the

the People, that they desir'd to have retain'd him at *Cochin*, there to have establish'd the Colledge of the Society: But *Xavier*, who had design'd him for the *Molucca's*, oppos'd it. And Providence, which destin'd the Crown of Martyrdom to that Missioner, suffer'd him not to continue in a place, where they had nothing but veneration for him.

They left *Cochin* on the 25th of April, He arrives at Malacca, and what he performs there. and arriv'd at *Malacca* on the last of May. All the Town came to meet Father *Xavier*, and every particular Person was overjoy'd at his return. *Alphonso Martinez*, grand Vicar to the Bishop, at that time lay dangerously Sick, and in such an Agony of Soul, as mov'd compassion. For having been advertis'd to put himself in condition of giving up his Accounts to God, of that Ministry which he had exercis'd for thirty years, and of all the actions of his life, he was so struck with the horror of immediate death, and the disorders of his life, which was not very regular, for a man of his Profession, that he fell into a deep Melancholly, and totally despair'd of his Salvation. He cast out lamentable cries, which affrighted the hearers; they heard him name his Sins aloud, and detest them, with a furious regret, not that

he might ask Pardon for them, but only to declare their enormity. When they would have spoken to him of Gods infinite mercy, he broke out into a rage, and cry'd out as loud as he was able, that there was no forgiveness for the Damn'd, and no mercy in the Bottomless Pit. The sick man was told, that Father *Francis* was just arriv'd; and was ask'd if he shou'd not be glad to see him? *Martinez*, who formerly had been very nearly acquainted with him, seem'd to breathe anew, at the hearing of that name, and suddenly began to raise himself, to go see (said he) the man of God. But the attempt he made, serv'd only to put him into a fainting Fit. The Father, entring at the same moment, found him in it. It had always been his custom, to make his first visit, to the Ecclesiastical Superiours; but besides this, the sickness of the Vicar, hasten'd the Visit. When the sick man, was come by little and little to himself, *Xavier* began to speak to him of Eternity, and of the conditions requisite to a Christian death. This discourse threw *Martinez* back again, into his former terrors; and the Servant of God, in this occasion, found that to be true, which he had often said, that nothing is more difficult,

difficult, than to perswade a dying man to hope well of his Salvation, who in the course of his life; had flatter'd himself with the hopes of it, that he might Sin with the greater boldness.

Seeing the evil to be almost past remedy, he undertook to do violence to Heaven, that he might obtain for the Sick man, the thoughts of true repentance, and the grace of a religious death. For he made a Vow upon the place, to say a great number of *Masses*, in honour of the most Holy *Trinity*, of the Blessed *Virgin*, of the *Angels*, and some of the *Saints*, to whom he had a particular devotion. His Vows were scarcely made, when *Martinez* became calm; began to have reasonable thoughts, and receiv'd the last Sacraments, with a lively sorrow for his Sins, and a tender reliance on Gods Mercies; after which, he dy'd gently in the arms of *Xavier*, calling on the name of *Jesus Christ*.

His happy death gave great consolation to the Holy man; but the Apostolick labours of *Francis Perez*, and *Roch Oliveira*, increas'd his joy. He had sent them the year before to *Malacca*, there to found a Colledge of the Society, according to the desire of the People, and they had been very well receiv'd. *Perez*

*His joy for the
success of his
Brethren in
their Functions.*

rez had begun to open a publick School, for the instruction of the youth in Learning, and Piety, according to the Spirit of their Institute. *Oliveira* had wholly given himself to the Ministry of Preaching, and the conduct of Souls, but tying himself more especially to the care of *Turks* and *Jews*, of which, there was always a vast Concourse in the Town. For the first, came expressly from *Mecca*, and the last from *Malabar*, to endeavour there to plant *Mahometism*, and *Judaism*, where Christianity then flourish'd.

He receives a young Gentleman, into the Society.

The Example of the two Missioners, drew many *Portugueses* to that kind of life, of which they both made profession. The most considerable of all, was a young Gentleman, whose name was *Juan Bravo*; who by his noble Birth and Valour, might justly hope to raise his fortunes in the World. But he preferring Evangelical Poverty, and Religious Humility, before all those earthly expectations, and establishments, was just then ready to have taken Ship for *Goa*, there to execute those thoughts, with which Heaven had inspir'd him, when he was inform'd, that *Xavier* wou'd take *Malacca* in his way. He therefore waited for him, and in the mean time liv'd with *Perez* and *Oliveira*, as if he had been already
ready

ready of the Society. At least he conform'd himself as much as he was able, to their manners, and habited himself like them : that is to say, instead of rich Garments, he put on an old threed-bare Cassock, with which he look'd the World in the face, without having yet forsaken it. He perform'd the Spiritual Exercises for a month together, and never came out of his retirement, but to employ himself in works of Charity in the Hospital: There for three months, he attended the Sick, living in Poverty, and begging his Bread from door to door, even in the sight of *James Sosa* his Kinsman, Admiral of the Fleet, which was Rigging out for the *Molucca's*.

These Tryals oblig'd the Father to receive *Bravo* into the Society. He admitted him almost immediately, to take the first Vows, and finding in him an excellent foundation, for all the Apostolical Vertues, he took care to cultivate him; even so far, as to leave him in writing these following Rules, before his departure to *Japan*.

See here, my dear Brother, the form of life, which you are constantly to practise every day. In the morning, as soon as you are awaken'd, prepare your self to meditate on some Mystery of our

The instructions which he gives to Bravo.

our Lord; beginning from his holy Nativity, and continuing to his glorious Ascension; the Subjects of the Meditations are mark'd, and put in Order, in the Book of Exercises. Employ at the least half an hour in Prayers; and apply your self to it, with all those interior dispositions, which you may remember you practis'd, in your retirement of a month. Consider every day one Mystery, in such manner, that if, for Example, on *Monday*, the Birth of our Saviour, was the Subject of your Meditation, that of his Circumcision shall be for *Tuesday*; and so in course, till in a months time, having run through all the actions of *Jesus Christ*, you come to contemplate him ascending into Heaven in Triumph. You are every Month, to begin these Meditations again, in the same order.

At the end of every Meditation, you shall renew your Vows of Poverty, Chastity, and Obedience, to which you have oblig'd your self. You shall make them, I say, a-new, and offer them to God with the same fervency, where-with you first made them. This renewing of your Vows, will weaken in you the motions of Concupiscence, and render all the Powers of Hell less capable

pable of hurting you; for which reason, I am of opinion that you ought never to omit them.

After Dinner, you shall resume your mornings Prayer, and reflect on the same Mystery, half an hour; you shall also renew your Vows, at the end of your Meditation. You are to employ your self in this manner interiorly through all the variety of your outward business; giving an hour in every day, to the consideration of the most holy life of our *Lord Jesus*, in whatsoever Affair, or in whatsoever Incumbrance you are engag'd. You may practise this with most convenience, by allowing half an hour in the morning, and another half in the afternoon, according to my direction.

Before you lie down at night, examine well your Conscience, in calling over your thoughts, words, and actions of all the day; and even observing, if you have not fail'd of doing something, which it was your duty to have done; let this discussion be as exact, as if you were just ready to Confess your self. After you have conceiv'd a most lively sorrow for your faults, by the motive of God's love, you shall humbly ask Pardon of *Jesus Christ*, and vow amendment

'ment to him. In fine, you shall so dis-
'pose your self to rest, that your sleep
'may come upon you, in thoughts of
'Piety, and in resolutions of passing the
'next day, with greater holiness.

'On the morrow, at your waking,
'think on the Sins which you observ'd
'in the examen of the night before: and
'while you are putting on your Cloaths,
'ask the assistance of Gods Grace, that
'you may not that day, relapse into your
'yesterdays offences. Then perform your
'mornings Meditation, and proceed
'through your whole days work, as I
'have order'd you. But be so punctual,
'and so constant in all these spiritual pra-
'ctices, that nothing but sickness cause
'you to forbear them. For if, when you
'are in health, you shou'd deferr, or leave
'them off, under some pretence of busi-
'ness, be sure you make a scruple of it,
'and let not the day pass over you, till
'in the presence of your Brethren, you
'confess your fault, and of your own free
'motion, demand Penance, for having
'omitted or neglected that which was
'so strictly commanded by your Superi-
'our.

'For what remains, whatsoever you
'do, or in whatsoever condition of Spirit
'you may be, labour with all your pow-
'er,

'er, still to overcome your self. Sub-
'due your Passions, embrace what is most
'abhorring to your sence, repress all na-
'tural desire of Glory, most especially ;
'and spare not your self in that particu-
'lar, till you have torn out of your Heart,
'the very Roots of Pride; not only suf-
'fering your self to be debas'd beneath
'all men, but being glad to be despis'd.
'For, hold this for certain, that without
'this Humility and Mortification, you can
'neither advance in Vertue, nor serve
'your Neighbour as you ought; nor be
'acceptable to God, nor, to conclude all,
'persevere in the Society of *Jesus*.

'Obey in all things, the Father with
'whom you live; and however displea-
'sing, or difficult the things may be, which
'he commands you, perform them with
'much chearfulness, never opposing his
'Orders, nor making any exceptions on
'your part, on any account whatsoever.
'In fine, hearken to him, and suffer your
'self to be directed in all things by him,
'as if Father *Ignatius* were personally pre-
'sent, speaking to you, and directing
'you.

'With whatsoever temptations you
'shall find your self assaulted, discover
'them all sincerely to him who governs
'you; and remain perswaded, that this
' is

'is the only means of subduing them.
 ' Besides this advantage, there accrue o-
 ' ther spiritual profits, in making known
 ' the secret motions of your Heart, for
 ' the violence which you do to your self,
 ' to surmount that natural shamesac'dness
 ' which hinders you from acknowledg-
 ' ing your Imperfections and Frailties,
 ' draws down the Grace of God upon
 ' you: And on the other side, This O-
 ' verture, and Franckness of your Heart,
 ' ruins the designs of the evil Spirit, who
 ' can never do mischief, but when he is
 ' in disguise; but when once discover'd,
 ' is so far disarm'd, and despicably weak,
 ' that they, for whom he lies in ambush,
 ' laugh at him.

'Twas in this manner, that the holy
 Apostle, *Francis Xavier*, instructed the
 young men of the Society, and nothing,
 perhaps, cou'd better explain to us, the
 great resemblance, that was betwixt the
 Souls of *Xavier*, and *Ignatius*.

The news which
 he hears from
 Japan.

At this time, there came news from *Ja-
 pan*, and some Letters reported, That one
 of the Kings of that Island, had desir'd
 some Preachers to be sent to him, by an ex-
 press Embassy to the Viceroy of the *Indies*.
 That this King had learnt somewhat of
 the Christian Law, and that a strange ac-
 cident had made him desirous of knowing
 more.

more. This accident was related in those Letters, after this following manner.

Some *Portuguese* Merchants, being landing at the Port, belonging to the Capital City, of one of those Kingdoms of *Japan*, were lodg'd by the King's order, in a forsaken House, which was thought to be haunted by evil Spirits; the common opinion, was not ill grounded, and the *Portugueses* soon perceiv'd, that their Lodging was disturb'd. They heard a horrible rumbling all the night; they felt themselves pull'd out of their Beds, and beaten in their sleep, without seeing any one. One night being awaken'd, at the cry of one of their Servants, and running with their Arms towards the place, from whence the noise was heard, they found the Servant on the ground, trembling for fear. They ask'd him the occasion of his out-cry, and why he shook in that manner: He answer'd, *That he had seen a frightful Apparition, such a one, as Painters use to draw for the picture of the Devil*. As this Servant, was not thought either faint-hearted, or a liar, the *Portugueses* no longer doubted, what was the meaning of all that ratling and clutter, which they heard every night; to put an end to it, they set Crosses in all the Rooms, after which they heard no more of it.

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The *Japonneses* were much surpris'd, to hear the House was now at quiet: The King himself, to whom the *Portugueses* had said, *That the Christian Cross had driven away the evil Spirits*, admir'd that wonderful effect, and commanded Crosses to be set up in all places, even in his own Palaces, and in the High-ways. In consequence of this, he desir'd to be inform'd, from whence the Cross deriv'd that Vertue? and for what cause the Devils so much fear'd it. Thus, by little and little, he enter'd into the Mysteries of Faith. But as the *Japonneses* are extreamly curious, not content to be instructed by Souldiers and Merchants, he thought of sending for Preachers, and in that prospect, sent an Embassadour to the *Indies*.

He disposes himself for the Voyage of Japan, more earnestly than ever.

This news gave infinite satisfaction to Father *Xavier*, and so much the more hasten'd his Voyage, by how much, he now perceiv'd the *Japonians* were dispos'd to receive the Gospel. There were in the Port of *Malacca*, many *Portuguese* Vessels, in readines to set Sail for *Japan*, but all of them were to make many other Voyages by the way, which was not the Saints business. His only means, was to have recourse to a *Junck* of *China*, (so they call those little Vessels) which

which was bound directly for Japan. The Master of the Vessel, call'd *Neceda*, was a famous Pirate; a Friend to the *Portugueses*, notwithstanding the War which was newly declar'd against them; so well known by his Robberies at Sea, that his Ship was commonly call'd, *The Robbers Vessel*. Don Pedro de Sylva, Governour of *Malacca*, got a promise from the *Chines* Captain, that he wou'd carry the Father, safely, and without injury, and took Hostages, to ingage him inviolably to keep his Faith; but what can be built on the word of a Pirate, and a wicked man?

Xavier, and his Companions imbark'd on the twenty fourth of June, in the dusk of the Evening; and set Sail the next Morning at break of day with a favourable Wind. When they were out at Sea, the Captain, and Ships Crew, who were all Idolaters, set up a *Pagod* on the Poop; sacrific'd to it in spight of *Xavier*, and all his Remonstrances to the contrary, and consulted him by Magical Ceremonies, concerning the success of their Voyage. The answers were sometimes good, and sometimes ill: In the mean time they cast Anchor at an Isle, and there furnish'd themselves with Timber, against the furious gusts of those uncertain Seas. At the same time they

He goes from Malacca to Japan; and what happens to him in the way.

renew'd their Interrogatories to their Idol; and cast Lotts, to know whether they shou'd have good Winds. The Lotts promis'd them a good passage, whereupon the *Pagans* pursu'd their course merrily. But they were no sooner got out to Sea again, when they drew Lotts the third time, to know, whether the *Junk* shou'd return safely from *Japan* to *Malacca*. The answer was, That they shou'd arrive happily at *Japan*, but were never more to see *Malacca*. The Pirate, who was extreamly superstitious, resolv'd at the same instant, to change his Course; and in effect, tack'd about, and pass'd his time, in going to every Isle, which was in view. Father *Xavier* was sensibly displeas'd, that the Devil shou'd be Master of their destiny, and that all things shou'd be order'd, according to the Answers of the Enemy of God and Man.

In cruising thus leisurely, they made the Coast of *Cochin China*; and the Tempests, which rose at the same time, threaten'd them more than once with Shipwrack. The Idolaters had recourse to their ordinary Superstitions. The Lott declar'd, that the Wind should fall, and that there was no danger. But an impetuous Gust so rais'd the Waves, that the Mariners were forc'd to lower their Sails,
and

and cast Anchor. The shog of the Vessel, threw a young *Chinese* (whom *Xavier* had Christen'd, and carry'd along with him) into the Sink, which was then open. They drew him out half dead, much bruis'd, and hurt in the Head very dangerously. While they were dressing him, the Captain's Daughter fell into the Sea, and was swallow'd by the Waves, notwithstanding all they cou'd do to save her.

This dismal accident, drove *Neceda* to despair; *And it was a lamentable sight*, says *Xavier* himself, in one of his Letters, *to behold the disorder in the Vessel. The loss of the Daughter, and the fear of Shipwrack, fill'd all with tears, and howlings, and confusion.*

Nevertheless, the Idolaters, instead of acknowledging, that their Idol had deceiv'd them with a lye, took pains to appease him, as if the death of the *Chinese* Woman, had been an effect of their Gods displeasure. They sacrific'd Birds to him, and burnt Incense in honour of him; after which they cast Lotts again, to know the cause of this disaster which had befallen them. They were answer'd, *That if the young Christian, who had fell into the Sink, had dy'd. the Captain's Daughter had been preserv'd.* Then *Neceda*,

ceda, transported with fury, thought to throw *Xavier* and his Companions over-board. But the Storm ceasing in an instant, his mind grew calmer by degrees, he weigh'd Anchor, and set Sail again, and took the way of *Canton*, with intention there to pass the Winter. But the Designs of Men, and Power of Devils, can do nothing against the Decrees of Providence. A contrary Wind broke all the projects of the Captain, constraining him, in his own despatch, to enter with full Sails into the Ocean of *Japan*. And the same Wind carry'd the *Junk* of the Pirate, toward *Cangoxima*, the birth-place of *Anger*, surnam'd *Paul de Sainte Foy*, they arriv'd there on the fifteenth of *August*, in the year 1549.

The End of the Fourth Book.

THE

THE
LIFE
OF
St. FRANCIS XAVIER.

BOOK V.

I Undertake not to make an exact description of *Japan*, after those which have been made of it by Geographers, and Travellers: By an ordinary view of the *Chartes*, and common reading of the Relations of the *Indies*, 'tis easy to understand that *Japan* is situate at the extremity of *Asia*, over-against *China*, that it is a concourse of Islands which compose as it were one body; and

The Situation of Japan, and the nature of the Country.

that the chiefeſt of them, gives the name to all the reſt : that this World of Iſlands, as 'tis call'd by a great Geographer, is fill'd with Mountains, ſome of which are inacceſſible, and almoſt above the Clouds, that the Colds there are exceſſive, and that the Soil, which is fruitful in Mines of Gold and Silver, is not productive of much Grain, of any ſort neceſſary to life, for want of cultivation. Without dwelling longer, either on the ſituation or nature of the Country, or ſo much as on the Cuſtoms and Manners of the Inhabitants, of which, I have already ſaid ſomewhat, and ſhall ſpeak yet farther, as my Subject requires it. I ſhall here only touch a little on the Government and Religion, which of neceſſity are to be known, at the beginning, for the underſtanding of the Hiſtory which I write.

*The Eſtate of
the Government
of Japan.*

Japan was anciently one Monarchy. The Emperour, whom all thoſe Iſles obey'd, was call'd the *Dairy*: and was deſcended from the *Camis*, who according to the popular Opinion, came in a direct line from the Sun. The firſt Office of the Empire was that of the *Cubo*, that is to ſay, Captain General of the Army. For the raiſing of this Dignity, which in it ſelf was ſo conſpicuous, in proceſs

cess of time, the name of *Sama* was added to that of *Cubo*; for *Sama* in their Language signifies Lord. Thus the General of *Japan*, came to be call'd *Cubo Sama*.

Above three hundred years ago, the *Cubo Sama* then being, beholding the Scepter of *Japan* in the hands of a *Dairy*, who was cowardly and effeminate, revolted from him, and got possession of the Regal Dignity. His design was to have reduc'd the whole Estate under his own Dominion: but he was only able to make himself Master of *Meaco*, where the Emperour kept his Court, and of the Provinces depending on it. The Governours of other Provinces, maintain'd themselves in their respective Jurisdictions by force of Arms, and shook off the yoke, as well as he. Insomuch that the Monarchy came to be suddenly divided, into Sixty six Cantons, which all assum'd the names of Kingdoms.

Since these revolutions, the King of *Meaco*, took the Title of *Cubo Sama*, and he who had been depriv'd of it, still retain'd the name of *Dairy*: and, excepting only the Power, there was still left him all the priviledge of Royalty, in consideration of the Blood of the *Camis*; his Descendants have had always the
same

same Title, and enjoy'd the same advantages. This in general, was the face of the Government, in the time of *St. Francis Xavier*: for some years afterwards, *Nabunanga*, one of the Neighbour Kings to him of *Meaco*, defeated the *Cubo Sama* in a pitch'd Battle, and follow'd his blow with so much success; that having destroy'd all those petty Princes, he reunited the whole Empire of *Japan*, under his sole obedience.

The Religion of the Japonneſes when the Fa-ther arriv'd in that Country.

As to what concerns Religion, all the *Japonians*, excepting some few who make profession of *Atheism*, and believe the Soul mortal, are Idolaters, and hold the transmigration of Souls, after the Doctrine of *Pythagoras*. Some of them pay Divine Worship to the Sun and Moon; others to the *Camis*, those Ancient Kings, of whom we have made mention, and to the *Potoques*, the Gods of *China*. There are divers of them who adore some kinds of Beasts, and many who adore the Devil under dreadful Figures. Besides these, they have a certain Myſterious Deity whom they call *Amida*; and say this God has built a Paradise of such distance from the Earth, that the Souls cannot reach it under a Voyage of three years. But the God *Xaca*, is he, of whom they report the greatest Wonders; who seems to be

a counterfeit of the true *Messiah*, set up by the Devil himself, or by his Ministers. For if one wou'd give credit to them, *Xaca* being born of a Queen, who never had the carnal knowledge of Man, retir'd into the Desarts of *Siam*, and there underwent severe Penances, to expiate the Sins of Men: that coming out of his Wilderness, he assembled some Disciples, and preach'd an Heavenly Doctrine in divers Countries.

'Tis incredible how many Temples have been built to the honour of *Amida* and *Xaca*: all the Cities are full of them, and their magnificence is

equal to their number. Nor is it easie to imagine, how far their superstition carries the Worshipers of these two Deities. They throw themselves headlong down from Rocks, or bury themselves alive in Caves, and 'tis ordinary to see Barques, full of Men and Women, with Stones hanging at their necks, and singing the praises of their Gods, after which, they cast themselves into the Sea.

For what remains, the Spirit of Lyes, has establish'd in *Japan*, a kind of Hierarchy, not unlike that of the *Catholique Church*.

The Six Jesuites who were sent to Siam in 1685, in their relation of the Religion of the Siamois, which much resembles this of Japan, guess, with more probability, that these Opinions were the Corruptions of the Doctrine preach'd in the Indies by St. Thomas.

Church. For these People have a Chief of their Religion, and a kind of Sovereign Priest, whom they call *Saço*. He keeps his Court in the Capital City of the Empire; and 'tis he who approves the Sects, who institutes the Ceremonies, who Consecrates, if I may be allow'd to say so, the *Tundi*, who resemble our Bishops, and whose principal Function, is to ordain the Priests of Idols, by conferring on them the power of offering Sacrifice. These Priests, who are call'd *Bonzes*, part of them living in Desarts, the rest in Towns, all affect a rigid austerity of manners, and are amongst the *Japonneses*, what the *Brachmans* are amongst the *Indians*, unless that they are yet more impious, and greater Hypocrites.

Paul de Sainte Foy, goes to wait on the King of Saxumra.

To resume our History, immediately after the arrival of *Xavier* and his Companions, *Paul de Sainte Foy*, whom formerly we call'd *Anger*, went to pay his duty to the King of *Saxuma*; on which *Cangoxima* is depending, and whose Palace is about the distance of six Leagues from it. That Prince who had heretofore shewn great favour to him, receiv'd him with much humanity, and with so much the greater joy, because he had believ'd him dead. This kind reception gave

gave *Paul de Sainte Foy* the confidence to petition the King for the pardon of that action, which had occasion'd his departure, and it was not difficult for him to obtain it.

The King, naturally curious, as the *Japonians* generally are, enquir'd much of him, concerning the *Indies*; as *what was the nature of the Country, and the humour of the People, and whether the Portugueses were as brave, and as powerful, as they were represented by common Fame.* When *Paul* had satisfy'd him on these and the like Particulars, the discourse fell on the different Religions in the *Indies*, and finally on Christianity, which was introduc'd by the *Portugueses* in *India*.

Paul unfolded at large the Mysteries of our Faith, and seeing with what pleasure he was heard, produc'd a Tablet of the Virgin, holding the little *Jesus* in her arms. The Tablet was very curious, and *Xavier* had given it to this *Japoneſe*, that he might shew it, as occasion offer'd. The sight alone of this excellent Painting, wrought so much upon the King, that being touch'd with thoughts of Piety and Reverence, he fell on his knees, with all his Courtiers, to honour the Persons therein represented; which seem'd to him, to have an air that was more than humane. He

*That which
pass'd at the
Court of Sax-
ma.*

He commanded it shou'd be carried to the Queen his Mother. She was also charm'd with it, and prostrated her self by the same instinct, with all the Ladies of her Train, to salute the Mother and the Son. But, as the *Japonian* Women are yet more inquisitive than the men, she ask'd a thousand questions concerning the Blessed *Virgin* and our *Saviour*, which gave *Paul* the desir'd opportunity, of relating all the Life of *Jesus Christ*; and this Relation so much pleas'd the Queen, that some few days after, when he was upon his return to *Cangoxima*, she sent one of her Officers to have a Copy of the Tablet which she had seen: but a Painter was not to be found to satisfy her curiosity. She requir'd that at least she might have an abridgment in writing of the chief Points of Christianity, and was satisfy'd therein by *Paul*.

The Saint applies himself to the study of the Japonian Tongue.

The Father overjoy'd at these good inclinations of the Court, thought earnestly of making himself capable to preach in the Language of the Country. There is but one Language spoken through all *Japan*: but that so ample, and so full of variety, that in effect, it may be said to contain many Tongues. They make use of certain words, and Phrases,

Phrases, in familiar Discourse; and of others in studied compositions. The Men of quality have a Language quite differing from the Vulgar. Merchants and Souldiers have a Speech proper to their several Professions, and the Women speak a Dialect distinct from any of the rest. When they treat on a sublime Subject, for Example, of Religion, or Affairs of State, they serve themselves of particular terms; and nothing appears more incongruous amongst them, than to confound these different manners of expression.

The holy Man had already some light notions of all these Languages, by the communication he had with the three Japonian Christians; but he knew not enough to express him with ease and readiness, as himself acknowledges in his Epistles, where he says, that he and his Companions, at their first arrival, stood like Statues, mute and motionless. He therefore apply'd himself with all diligence, to the study of the Tongue, which he relates in these following words. *We are return'd to our Infancy, says he, and all our business at present, is to learn the first Elements of the Japonian Grammar. God give us the grace to imitate the simplicity and innocence of Children, as well as to practise the exercises of Children.* We

We ought not to be astonish'd in this passage, last quoted, that a man to whom God had many times communicated the gift of Tongues, shou'd not speak that of *Japan*, and that he shou'd be put to the pains of studying it. Those favours were transient, and *Xavier* never expected them. Infomuch, that being to make abode in a Country, he studied the Language of it, as if he cou'd not have arriv'd to the knowledge of it, but by his own industry. But the holy Spirit assisted him after an extraordinary manner, on those occasions, as we have formerly observ'd. And we may say, that the easiness wherewith he learnt so many Tongues, was almost equivalent to the lasting gift of them.

*He baptizes the
whole Family of
Paul de Sainte
Foy.*

While *Xavier* and his Companions were labouring to acquire that knowledge which was necessary for their preaching the word of *Jesus Christ*, to the People of *Cangoxima*, *Paul de Sainte Foy*, with whom they lodg'd, himself instructed his own Family: God gave that Blessing to his Zeal, that besides his Mother, his Wife and Daughter, many of his Relations were converted and baptiz'd by *Xavier*. Within the compass of forty days, the Saint understood enough of the Language to undertake the translation of the *Apostles Creed*, and the *Exposition* of it, which he

he had compos'd in *India*. As fast as he translated, he got every parcel of it by Heart, and with that help, was of Opinion, that he might begin to declare the Gospel. But seeing that in *Japan*, all the Measures of the Laws and Customs, are to be taken, and observ'd with great exactness, and nothing to be attempted in publick, without permission from the Government, he wou'd first visit the King of *Saxuma*, and chose the time, on the day of *St. Michael* the Arch-Angel. He had put the whole Empire under the protection of that glorious General of the Cælestial Host, who chas'd the Rebellious Angels out of Heaven, and recommended in his daily Prayers to him, that he wou'd exterminate those Devils from *Japan*, who had usurp'd the Dominion of it, for so many Ages.

The Apostle of the *Indies* was not unknown at the Court of *Saxuma*. *Paul de Sainte Foy*, had spoken of him there, in such a manner, as infus'd the desire of seeing him into all Hearts, and caus'd him to be look'd on with admiration, when he first appear'd. The King and Queen treated him with honour, testify'd great affection to him, and discours'd with him the better part of the night. They cou'd not but be astonish'd that he

He goes to the Court of Saxuma, and is well receiv'd.

E e and

and his Companions, were come from another World, and had pass'd through so many stormy Seas, not out of an avaritious design, of enriching themselves with the Gold of *Japan*, but only to teach the *Japonneses* the true way of Eternal Life. From the very first meeting, the King caution'd *Xavier*, to keep safely all the Books and Writings, which contain'd the Christian Doctrine; *For*, said he, *if your Faith be true, the Demons will be sure to fly furiously upon you; and all manner of mischief is to be expected from their Malice.* Afterwards he granted permission to the Saint to preach the Christian Law, within the whole extent of his Dominions; and farther caus'd his Letters Patents to be expedited, by vertue of which, all his Subjects had free liberty of being made Christians, if they so desir'd.

*He begins to
preach at Can-
goxima, and
converts many.*

Xavier took advantage of this happy conjuncture; and deferr'd no longer his preaching in *Cangoxima*. He began by explaining the first Articles of the Creed. That of the *Existence of one God*, all powerful, the Creatour of Heaven and Earth was a strange surprise to his Auditors, who knew nothing of a first Being, on whom the Universe depended, as on its Cause and Principle. The other Articles
which

which respect the *Trinity*, and *Incarnation*, appear'd to them yet more incredible: Infomuch, that some of them held the Preacher for a Mad-man, and laugh'd him to scorn. Notwithstanding which, the wiser sort, cou'd not let it sink into their Belief, that a Stranger, who had no Interest to deceive them, shou'd undergo so many hardships and dangers, and come so far, on set purpose, to cheat them with a Fable. In these considerations, they were desirous of clearing those doubts, which possess'd them, in relation to those Mysteries which they had heard. *Xavier* answer'd them so distinctly, and withal so reasonably, with the assistance of *Paul de Sainte Foy*, who serv'd him for Interpreter, in case of need, that the greatest part satisfy'd with his solutions, came over to the Faith.

The first who desir'd Baptism, and receiv'd it, was a man of mean condition, destitute of the goods of Fortune; as if God will'd, that the Church of *Japan* shou'd have the same Foundations, of meanness and Poverty, with the Universal Church: the name of *Bernard* was given him, and by his Vertue he became in process of time Illustrious.

*He visits the
Bonza's, and
endeavours to
gain them.*

In the mean time, *Xavier* visited the *Bonza's*, and endeavour'd to gain their good-will, being persuaded, that Christianity wou'd make but little progress amongst the people, if they oppos'd the preaching of the Gospel: And on the other side, judging that all the World wou'd embrace the Law of the true God, in case they shou'd not openly resist it. His good behaviour, and frankness immediately gain'd him the favour of their Chief; he was a man of fourscore years of age, and for a *Bonza*, a good honest man: in that estimation of Wisdom, that the King of *Saxuma*, intrusted him with his most important Affairs, and so well vers'd in his Religion, that he was surnam'd *Ningit*, which is to say, *the Heart of Truth*. But this name was not altogether proper to him; and *Xavier* presently perceiv'd, that the *Veillard*, knew not what to believe, concerning the immortality of the Soul; saying sometimes, *That our Souls were nothing different from those of Beasts*; at other times, *That they came from Heaven, and that they had in them somewhat of Divine*.

*He proves the
Souls immorta-
lity to the chief
of the Bonza's.*

These uncertainties of a Mind, floating betwixt truth and falshood, gave *Xavier* the occasion of proving the immortality of the Soul, in the Conversations they

they had together; and he reason'd strongly thereupon, according to natural Principles alone. Yet his Arguments had no other effect, than the praises which were given them. *Ningit* commended the Knowledge of the *European Bonza*, (so they call'd the Father) and was satisfy'd, that no man had a deeper insight into Nature. But he still remain'd doubtful on the business of Religion; either out of shame to change his Opinion at that age, or perhaps, because those who have doubted all their life, are more hard to be convinc'd, than those who have never believ'd at all.

The esteem which *Ningit* had for *Xavier*, caus'd him to be had in great repute with the rest of the *Bonza's*. They heard him with applause, when he spoke of the Divine Law, and confess'd openly, That a man who was come from the other end of the World, through the midst of so many dangers, to preach a new Religion, cou'd only be inspir'd by the Spirit of Truth, and cou'd propose nothing, but what was worthy of belief.

The Testimony of the *Bonza's* authoris'd the preaching of the Gospel; but their scandalous way of living, hinder'd them from following our holy Law.

Notwithstanding, before the conclusion of the year, two of them of less corrupt manners than the rest, or more faithful to the Grace of *Jesus Christ*, embrac'd Christianity; and their Example wrought so far upon the Inhabitants of *Cangoxima*, that many of them desir'd to be baptis'd.

*The Bonza's
rise against him*

These first fruits of preaching promis'd greater; and the Faith flourish'd daily more and more in *Cangoxima*; when a Persecution rais'd, on a sudden, ruin'd these fair expectations, and stopt the Progress of the Gospel. The *Bonza's*, surpriz'd to see the People ready to forsake the Religion of the Country, open'd their eyes to their own interest, and manifestly saw, that if this new Religion were once receiv'd, as they only liv'd on the Alms and Offerings which were made to their Deities, they shou'd be wholly depriv'd of their subsistence. They judg'd, in consequence, that this evil was to be remedy'd, before it grew incurable; and nothing was to be spar'd, for the rooting out these *Portuguese* Preachers. It was then manifest, that those Religious Idolaters, who at first had been so favourable to *Xavier*, now made open War against him. They decry'd him in all places, and publicly treated him as an

an Impostor. Even so far they proceeded, that one day as he was Preaching, in one of the publick places of the City, a *Bonza* interrupted him in the midst of his discourse, and warn'd the People not to trust him; saying, *That it was a Devil, who spoke to them in the likeness of a Man.*

This outrageousness of the *Bonza's* fail'd of the effect which they desir'd; *The Bonza's succeed not in their Undertaking.*
the *Japonians*, who are naturally men of wit, and Plain Dealers, came easily to understand the motives of their Priests, to change their manner of Behaviour, and finding interest in all they said or did, grew more and more attentive to the Doctrine of the Father.

Some of them upbraided the *Bonza's*, that their proper concerns had kindled their zeal to such an height: that Religion was not to be defended by calumnies, and affronts, but by solid Arguments. That if the Doctrine of the *European* was false, why did they not demonstrate clearly the falshood of it; that for the rest, it was of little consequence, whether this new Preacher was a Demon or a Man; and that truth was to be receiv'd, whosoever brought it: that after all, he liv'd with great austerity, and was more to be credited than any of them.

*He leads a most
austere Life.*

In effect, *Xavier* for the edification of the People, who commonly judge by appearances of things, abstain'd entirely both from Flesh and Fish. Some bitter Roots, and Pulse boyl'd in water, were all his nourishment, in the midst of his continual labours. So that he practis'd rigorously, and literally, that abstinence of which the *Bonza's* make profession, or rather that which they pretend to practise. And he accusom'd himself to this immediately, upon what *Paul de Sainte Foy* had told him, that it wou'd look ill if a Religious Christian, shou'd live with less austerity, than the Priests of Idols shou'd in their course of Life.

*He works di-
vers Miracles.*

The wonders which God wrought, by the Ministration of his Servant, gave farther confirmation to the Christian Law. The Saint walking out one day up- the Sea shore, met certain Fishers, who were spreading their empty Nets, and complain'd of their bad fortune. He had pity on them, and after making some short Prayers, he advis'd them to Fish once more. They did so, on his word, and took so many Fish, and of such several sorts, that they cou'd hardly draw their Nets. They continued their Fishing for some days after, with the same

same success ; and what appears more wonderful, the Sea of *Cangoxima*, which was scarce of Fish, from that time forward had great plenty.

A Woman, who had heard reports of the Cures which the Apostle had made in the *Indies*, brought him her little Child, who was swell'd over all the Body, even to deformity. *Xavier* took the Infant in his arms, look'd on him with eyes of pity, and pronounc'd thrice over him these words, *God bless thee* ; after which, he gave the Child back to his Mother, so well, and beautiful, that she was transported with joy and admiration.

This Miracle made a noise about the Town ; and gave occasion to a Leper, to hope a cure for his Disease, which he had sought in vain for many years. Not daring to appear in publick, because his uncleanness had excluded him from the Society of men, and made him loathsome to all Companies ; he sent for *Xavier*, who at that time happen'd to be engag'd in business, and cou'd not come ; but deputed one of his Companions to visit him ; giving order to ask him thrice, if he was content to believe in Christ, in case he shou'd be heal'd of his Leprosie ; and thrice to make the sign of the Cross

Cross over him, if he promis'd constantly to embrace the Faith. All things pass'd according to the Commission of the Father: the Leper oblig'd himself to become a Christian upon the recovery of his health; and the sign of the Cross was no sooner made over him, but his whole body became as clean, as if he had never been infected with Leprosy. The suddenness of the Cure, wrought in him to believe in Christ, without farther difficulty, and his lively Faith brought him hastily to Baptism.

*He raises a
Maid from
Death.*

But the most celebrated Miracle which Xavier wrought in *Cangoxima*, was the Resurrection of a young Maid of Quality. She died in the flower of her youth, and her Father who lov'd her tenderly, was ready to go distracted with his loss. Being an Idolater, he had no source of comfort remaining for his affliction, and his Friends, who came to condole with him, instead of easing, did but aggravate his grief; two new Christians, who came to see him, before the Burial of his Daughter, advis'd him to seek his remedy from the holy man, who wrought such Wonders, and beg her life of him, with strong assurance of success.

The Heathen, perswaded by these new Believers, that nothing was impossible to this

this *European Bonza*, and beginning to hope against all humane appearances, after the custom of the distressed, who easily believe, what they infinitely desire, goes to find *Father Xavier*, throws himself at his feet, and with tears in his eyes, beseeches him, to raise up from death his only Daughter; adding, that the favour wou'd be to give a Resurrection to himself. *Xavier* mov'd at the faith, and affliction of the Father, withdraws; with *Fernandez* his Companion, to recommend his desire to Almighty God; and having ended his Prayer, returns a little time after, *Go*, says he to the sorrowful Father, *your Daughter is alive*.

The Idolater, who expected that the Saint wou'd have accompanied him to his house, and there call'd upon the name of his God, over the Body of his Daughter, thought himself ill us'd, and cheated; and went away dissatisfy'd. But before he had walk'd many steps homeward, he saw one of his Servants, who transported with joy, cried out aloud to him, at a distance, that his Daughter liv'd. Soon after this, his Daughter came her self to meet him, and related to her Father, that her Soul was no sooner departed from her Body, but it was seiz'd by two ugly Fiends, who wou'd have thrown her
headlong

headlong into a Lake of Fire; but that two unknown Persons, whose Countenances were venerably modest, snatch'd her out of the gripe of her two Executioners, and restor'd her to life, but in what manner she cou'd not tell.

The *Japonian*, suddenly apprehended, who were the two Persons concern'd in her Relation, and brought her straight to *Xavier*, to acknowledge the miraculous favour she had receiv'd. She no sooner cast her eyes on him, and on *Fernandez*, than she cry'd out, *Behold my two Redeemers!* and at the same time, both she, and her Father desir'd Baptism. Nothing of this nature had ever been seen in that Country: no History ever made mention that the Gods of *Japan* had the power of reviving the dead. So that this Resurrection, gave the People a high conception of Christianity, and made famous the name of Father *Xavier*.

*God avenges
the Saint.*

But nothing will make more evident how much a Favourite he was to Heaven, and how prevalent with that God, whom he declar'd, than that exemplary Judgment, with which Divine Justice, punish'd the bold impiety of a man, who either carried on by his own madness, or exasperated by that of the *Bonza's*, one day

day rail'd at him, with foul injurious Language. The Saint suffer'd it with his accustom'd mildness, and only said these words to him, with somewhat a melancholly Countenance, *God preserve your Mouth.* Immediately the Miscreant felt his tongue eaten with a Cancer, and there issued out of his mouth a purulent Matter, mix'd with Worms, and a stench that was not to be endur'd. This Vengeance, so visible, and so sudden, ought to have struck the *Bonza's* with terroure; but their great numbers assur'd them in some measure, and all of them acting in a Body against the Saint, each of them had the less fear, for his own particular. What rais'd their indignation to the height, was that a Lady of great Birth and Riches, Wife to one of the most considerable Lords of all the Court, and very liberal to the *Pagods*, was solemnly Baptis'd with all the Family.

Seeing they prevail'd nothing by the ways they had attempted, and that Persons of Quality, were not less enamour'd of the Christian Doctrine, than the vulgar, and on the other side, not daring to use violence, in respect of the King's Edicts, which permitted the profession of Christianity, they contriv'd a new Artifice, which was to address a complaint

A new Persecution rais'd against Xavier, by the Bonza's.

plaint to the King, of the King himself, on the part of their Country Deities. The most considerable of the *Bonza's* having been elected, in a general Assembly for this Embassy, went to the Prince, and told him, with an air rather threatening than submissive, that they came in the name of *Xaca* and *Amida*, and the other Deities of *Japan*, to demand of him, into what Country he would banish them? that the Gods were looking out for new habitations, and other Temples, since he drove them shamefully out of his Dominions, or rather out of theirs, to receive in their stead a stranger God, who usurps to himself Divine honours, and will neither admit of a Superiour, nor an Equal. They added haughtily, that 'tis true he was a King; but what a kind of King was a profane Man? was it for him to be the Arbiter of Religion, and to judge the Gods? what probability was there too, that all the Religions of *Japan* shou'd err, and the most prudent of the Nation be deceiv'd after the run of so many Ages? what would Posterity say, when they shou'd hear that the King of *Saxuma*, who held his Crown from *Amida* and *Xaca*, overthrew their Altars, and depriv'd them of the honours, which they had so long enjoy'd? but what would

wou'd not the Neighbouring Provinces attempt, to revenge the injury done to their Divinities? that all things seem'd lawful to be done, on such occasions; and the least he had to fear, was a civil war, and that so much the more bloody, because it was founded on Religion.

The Conjecture in which the *Bonza's* found the King, was favourable to them. It was newly told him, that the Ships of *Portugal*, which usually landed at *Cangoxima*, had now bent their course to *Firando*, and was extreamly troubled at it; not only because his Estates shou'd receive no more advantage by their Trade, but also because the King of *Firando*, his Enemy, wou'd be the only gainer by his loss. As the good-will which he shew'd in the beginning to Father *Xavier*, had scarce any other Principle but Interest, he grew cold to him immediately after this ill news; and this coldness, made him incline to hearken to the *Bonza's*. He granted all they demanded of him, and forbade his Subjects on pain of death, to become Christians, or to forsake the old Religion of their Country.

Whatsoever good inclinations there were in the People to receive the Gospel, these new Edicts hinder'd those of *Cangoxima*,

The King of Saxuma, is turn'd against Xavier and the Christians.

goxima, from any farther Commerce with the three Religious Christians; so easily the favour or displeasure of the Prince, can turn the People,

They, notwithstanding, whose heart the Almighty had already touch'd, and who were Baptis'd, far from being wanting to the grace of their Vocation, were more increas'd in Faith, not exceeding the number of an hundred; they found themselves infinitely acknowledging to the Divine Mercy, which had elected them to compose this little Flock. Persecution it self augmented their fervour; and all of them declar'd to Father *Xavier*, that they were ready to suffer Banishment, or Death, for the honour of our Saviour.

The Saint fortifies the Christians, before he leaves them.

Though the Father was nothing doubtful of their Constancy, yet he would fortifie them by good Discourses, before he left a Town and Kingdom, where there was no farther hope of extending the Christian Faith. For which reason he daily assembled them; where having read some passages of Scripture, Translated into their own Language, and suitable to the present condition of that Infant Church, he explain'd to them some one of the Mysteries of our Saviour's Life; and his Auditours were so fill'd

fill'd with the interiour Unctions of the Holy Spirit, that they interrupted his speech at every moment, with their sighs and tears.

He had caus'd divers Copies of his Catechism to be taken, for the use of the Faithful. Having augmented it by a more ample Exposition of the Creed, and added sundry spiritual Instructions, with the Life of our *Saviour*, which he entirely Translated, he caus'd it to be Printed in *Japonnese* Characters, that it might be spread through all the Nation. At this time the two Converted *Bonza's*, and two other Baptis'd *Japonians*, undertook a Voyage to the *Indies*, to behold with their own eyes, what the Father had told them, concerning the splendour of Christianity at *Goa*; I mean the multitude of Christians, the magnificence of the Churches, and the beauty of the Ecclesiastick Ceremonies.

He causes his Catechism to be Printed, before his departure.

At length he departed from *Cangoxima*, at the beginning of *September*, in the year 1550, with *Cozmo de Torrez*, and *John Fernandez*, carrying on his back, according to his Custom, all the necessary Utensils for the Sacrifice of the Mass. Before his departure, he recommended the Faithful to *Paul de Sainte Foy*. 'Tis wonderful, that these new Chri-

He departs from Cangoxima.

stians, bereft of their Pastours, shou'd maintain themselves in the midst of *Paganism*, and amongst the Persecuting *Bonza's*, and not one single man of them shou'd be perverted from the Faith. It happen'd, that even their exemplary lives, so edify'd their Countrey-men, that they gain'd over many of the Idolaters: insomuch, that in the process of some few years, the number of Christians was increas'd to five hundred Persons; and the King of *Saxuma* wrote to the Viceroy of the *Indies*, to have some of the Fathers of the Society, who shou'd publish through all his Territories, a Law so holy and so pure. The news which came, that the *Portuguese* Vessels, which came lately to *Japan*, had taken their way to *Firando*, caus'd *Xavier* to go thither; and the ill Intelligence betwixt the two Princes, gave him hopes that the King of *Firando*, wou'd give him and his two Companions a good reception.

He goes to the
Castle of Ekan-
dono.

They happen'd upon a Fortress on their way, belonging to a Prince call'd *Ekandono*, who was Vassal to the King of *Saxuma*. It was situate on the height of a Rock, and defended by ten great Bastions. A solid Wall, incompass'd it, with a wide and deep Ditch, cut through the middle of the Rock. Nothing but
fearful

fearful Precipices on every side; and the Fortress approachable by one onely way, where a Guard was plac'd both day and night. The inside of it was as pleasing, as the outside was full of horror. A stately Palace compos'd the Body of the place, and in that Palace were Portico's, Galleries, Halls, and Chambers, of an admirable Beauty, all was cut in the living stone, and wrought so curiously, that the works seem'd to be cast within a Mould, and not cut by the Chizzel.

Some People of the Castle, who were returning from *Cangoxima*, and who had there seen *Xavier*, invited him by the way, to come and visit their Lord; not doubting but *Ekandono*, wou'd be glad to see so famous a Person.

Xavier who sought all occasions of publishing the Gospel, lost not that opportunity. The good reception which was made him, gave him the means of teaching immediately the true Religion, and the ways of Eternal Life. The Attendants of the Prince, and Souldiers of the Garrison, who were present, were so mov'd, both by the Sanctity, which shone in the Apostles Countenance, and by the truth which beam'd out in all his words, that after the clearing of their doubts, seventeen of them at once de-

He declares the Gospel before Ekandono, and the fruits of his Preaching.

manded Baptism: and the Father Christen'd them in presence of the *Tono* (so the *Japonnese* call the Lord or Prince of any particular place.) The rest of them were possess'd with the same desire, and had receiv'd the same favour, if *Ekandono* had not oppos'd it by reason of state, and contrary to his own inclinations, for fear of some ill Consequences from the King of *Saxuma*: For in his heart he acknowledg'd *Jesus Christ*, and permitted *Xavier* privately to Baptise his Wife, and his Eldest Son. For the rest, he promis'd to receive Baptism, and to declare himself a Christian, when his Sovereign shou'd be favourable to the Law of God.

*What he does
for the preservation of the
Faith in the
new Christians
of the Castle.*

The Steward of *Ekandono's* household, was one who embrac'd the Faith. He was a man step'd into years, and of great prudence. *Xavier* committed the new Christians to his care, and put into his hands *the form of Baptism in writing; the Exposition of the Creed, the Epitome of our Saviour's Life, the seven penitential Psalms, the Letanies of the Saints, and a Table of Saints-days, as they are Celebrated in the Church.* He himself set apart a place in the Palace, proper for the Assemblies of the Faithful, and appointed the Steward to call together as many of the *Pagans*

gans as he cou'd, to read both to the one and the other sort, some part of the Christian Doctrine every Sunday, to cause the *Penitential Psalms* to be sung on every *Friday*, and the *Letanies* every day. The Steward punctually perform'd his Orders, and those seeds of Piety grew up so fast, that some few years after, *Louis Almeyda* found above an hundred Christians in the Fortrefs of *Ekandono*, all of an orderly and innocent conversation; modest in their Behaviour, assiduous in Prayer, Charitable to each other, severe to themselves, and Enemies to their Bodies; insomuch that the place had more resemblance to a Religious house, than to a Garrison. The *Tono*, tho' still an *Idolater*, was present at the Assemblies of the Christians, and permitted two little Children of his to be Baptis'd.

One of these new Converts, compos'd elegantly in his Tongue, the History of the Redemption of Mankind, from the fall of *Adam*, to the coming down of the Holy Ghost; the same man, being once interrogated, what answer he wou'd return the King, in case he shou'd command him to renounce his Faith? I wou'd boldly answer him, *said he*, in this manner. *Sir, You are desirous, I am certain, that, being born your Subject, I shou'd be*

Thoughts of a Christian of Ekandono.

F f 3 faithful

faithful to you; you wou'd have me ready to hazard my Life in your interests, and to dye for your Service. Tet farther, you wou'd have me moderate with my Equals; gentle to my Inferiours, obedient to my Superiours, equitable towards all; and for these Reasons, command me still to be a Christian; for a Christian is oblig'd to be all this. But if you forbid me the Profession of Christianity, I shall become at the same time, Violent, Hard-hearted, Insolent, Rebellious, Unjust, Wicked, and I cannot answer for my self, that I shall be other.

He leaves a Discipline with the Steward of Ekandono, and the use he makes of it.

As to what remains, *Xavier* when he took leave of the Old Steward, whom he constituted Superiour of the rest, left him a Discipline, which himself had us'd formerly. The Old man kept it Religiously as a Relique, and wou'd not that the Christians in the Assemblies, where they chastis'd themselves, shou'd make a common use of it. At the most he suffer'd not any of them, to give themselves above two or three stroaks with it, so fearful he was of wearing it out; and he told them, that they ought to make use of it the less, in chastising their flesh, that it might remain for the preservation of their health. And indeed it was that Instrument which God commonly

commonly employ'd for the Cures of sick Persons in the Castle. The Wife of *E-kandono*, being in the Convulsions of death, was instantly restor'd to health, after they had made the sign of the Cross over her, with the Discipline of the Saint.

Xavier at his departure, made a Present to the same Lady, of a little Book, wherein the Litanies of the Saints, and some Catholique Prayers were written with his own hand. This also in following times was a Fountain of Miraculous Cures, not only to the Christians, but also the Idolaters. And the *Tona* himself, in the height of a mortal sickness, recover'd his health, on the instant, that the Book was applied to him by his Wife. So that the People of the Fortrefs, said that their Prince was rais'd to life, and that it cou'd not be perform'd by humane means.

He leaves a little Book with the Wife of E-kandono, and for what it serv'd.

The Saint and his Companions being gone from thence, pursu'd their Voyage, sometimes by Sea, and sometimes travel'd by Land. After many labours chearfully undergone by them, and many dangers which they pass'd, they arriv'd at the Port of *Firando*, which was the end of their undertaking. The Por-

He arrives at Firando; and what reception he had there.

tuquese did all they were able, for the honourable reception of Father *Xavier*. All the Artillery was discharg'd at his arrival, all the Ensigns and Streamers were display'd, with sound of Trumpets; and, in fine, all the Ships gave shouts of joy, when they beheld the man of God. He was conducted, in spite of his repugnance, with the same pomp to the Royal Palace; and that magnificence was of no small importance, to make him consider'd in a Heathen Court, who without it might have been despis'd; since nothing was to be seen in him, but simplicity and poverty. The King of *Firando*, whom the *Portugueses* gave to understand, how much the man whom they presented to him was valued by their Master, and what credit he had with him, receiv'd him with so much the greater favour, because he knew the King of *Cangoxima*, had forc'd him to go out of his Estates: for to oblige the Crown of *Portugal*, and do a despight to that of *Cangoxima*, he presently empower'd the three Religious Christians to publish the Law of *Jesus Christ*, through all the extent of his Dominions.

*He preaches at
Frando, with
great success.*

Immediately they fell on preaching in the Town, and all the People ran to hear the *European Bonza's*. The first

Sermons

Sermons of *Xavier* made a great impression on their Souls; and in less than twenty days, he baptis'd more Infidels at *Firando*, than he had done in a whole year at *Cangoxima*. The facility which he found of reducing those people, under the obedience of the Faith, made him resolve to leave with them *Cosmo de Torrez*; to put the finishing hand to their Conversion, and in the mean time, to go himself to *Meaco*, which he had design'd from the beginning. That Town being the Capital of the Empire; from whence the knowledge of *Christ Jesus*, might easily be spread through all *Japan*.

Departing with *Fernandez*, and the two *Japonian* Christians, *Matthew* and *Bernard*, for this great Voyage at the end of *October*, in the year 1550, they arriv'd at *Facata* by Sea, which is twenty Leagues distant from *Firando*; and from thence Embark'd for *Amanguchi*, which is an hundred Leagues from it. *Amanguchi* is the Capital of the Kingdom of *Nangato*, and one of the richest Towns of all *Japan*, not only by the Traffick of Strangers, who come thither from all parts; but also by reason of Silver Mines, which are there in great abundance, and by the fertility of the Soyl; but, as Vices are the inseparable Companions of wealth, it

was

He takes Amanguchi, in his way to Meaco.

was a place totally corrupted, and full of the most monstrous debaucheries.

He stays at Amanguchi; his Actions there.

Xavier took that place, only as his passage to *Meaco*, but the strange corruption of Manners, gave him so much horror, and withal so great compassion, that he cou'd not resolve to pass farther, without publishing *Christ Jesus*, to those blind and execrable Men, nor without making known to them, the purity of the Christian Law. The Zeal which transported him, when he heard the abominable Crimes of the Town, suffer'd him not to ask permission from the King, as it had been his Custom in other places. He appear'd in publick on the sudden, burning with an inward Fire, which mounted up into his Face, and boldly declar'd to the people, the eternal truths of Faith. His Companion *Fernandez* did the same in another part of the Town. People heard them out of Curiosity, and many after having enquir'd who they were, what dangers they had run, and for what end, admir'd their Courage, and their procedure void of Interest, according to the humour of the *Japonians*, whose Inclinations are naturally noble, and full of esteem for Actions of Generosity. From publick places, they were invited into Houses, and there desir'd to expound

expound their Doctrine more at large, and at greater leisure. *For if your Law appear more reasonable to us than our own,* (said the principal of the Town) *we engage our selves to follow it.*

But when once a man becomes a Slave to shameful Passions, 'tis difficult to follow what he thinks the best, and even to judge reasonably what is the best. Not a man amongst them kept his word. Having compar'd together the two Laws, almost all of them agreed, that the Christian Doctrine was most conformable to good sense, if things were only to be taken in the Speculation; but when they came to consider them in the Practise, and saw how much the Christian Law discourag'd Vengeance, and forbad Polygamy, with all Carnal Pleasures, that which had appear'd just and reasonable to them, now seem'd improbable, and the perversity of their Wills, hoodwink'd the light of their Understanding; so that, far from believing in *Jesus Christ*, they said, *That Xavier and his Companions were plain Mountebanks, and the Religion which they preach'd a meer Fable.* These reports being spread abroad, exasperated the Spirits of Men against them; so that as soon as any of them appear'd, the people ran after them, not as before

*What hinder'd
the fruit of his
preaching at A-
manguchi.*

to

to hear them preach, but to throw Stones at them, and revile them. See, they cry'd, *the two Bonza's, who would inveigle us to worship one only God, and perswade us to be content with a single Wife.*

He appears before the King of Amanguchi, and expounds to him the Doctrine of Christianity.

Oxindono the King of *Amanguchi*, hearing what had pass'd, was willing to be judge himself of the Christians new Doctrine. He sent for them before him, and ask'd them in the face of all his Nobles, of what Country they were, and what business brought them to *Japan*? *Xavier* answer'd briefly, That they were *Europeans*, and that they came to publish the Divine Law. For, added he, *no Man can be sav'd, who adores not God, and the Saviour of all Nations, his Son Christ Jesus, with a pure Heart, and pious Worship.* Expound to me, reply'd the Prince, *this Law which you have call'd Divine.* Then *Xavier* began, by reading a part of the Book which he had compos'd in the *Japonian* Tongue, and which treated of the Creation of the World, of which none of the Company had ever heard any thing; of the Immortality of the Soul, of the Ultimate End of our Being, of *Adam's* Fall, and of Eternal Rewards and Punishments; in fine, of the Coming of our Saviour, and the Fruits of our Redemption. The Saint explain'd what

what was needful to be clear'd, and spoke in all above an hour.

The King heard him with attention, and without interrupting his Discourse; but he also dismiss'd him, without answering a word, or making any sign, whether he allow'd, or disapprov'd of what he said. This silence accompany'd with much Humanity, was taken for a permission by Father *Xavier*, to continue his publick preaching. He did so with great warmth, but with small success. Most of them laugh'd at the Preacher, and scorn'd the Mysteries of Christianity. Some few indeed, grew tender at the hearing of our Saviour's Sufferings, even so far as to shed Tears, and these Motions of Compassion dispos'd their Hearts to a belief; but the number of the Elect was inconsiderable: for the time pre-ordain'd for the Conversion of that People, was not yet come, and was therefore to be attended patiently.

Xavier then having made above a months abode in *Amanguchi*, and gather'd but small fruit of all his Labours, besides affronts, continu'd his Voyage towards *Meaco*, with his three Companions, *Fernandez*, *Matthew*, and *Bernard*; they continually bemoan'd the blindness and obduracy of those wretches who refus'd to receive

He preaches before the King in Amanguchi, without success.

He pursues his Voyage for Meaco.

receive the Gospel; yet chear'd up themselves with the considerations of Gods Mercies, and an inward voice was still whispering in their Hearts, That the Seed of the Divine Word, though cast into a barren and ungrateful ground, yet would not finally be lost.

*His sufferings
in the Voyage of
Meaco.*

They departed toward the end of December, in a season when the Rains were continually falling; during a Winter which is dreadful in those parts, where the Winds are as dangerous by Land, as Tempests are at Sea. The Colds are pinching, and the Snow drives in such abundance, that neither in the Towns nor Hamlets, people dare adventure to stir abroad; nor have any Communication with each other, but by cover'd Walks and Galleries. 'Tis yet far worse in the Country, where nothing is to be seen but hideous Forests, sharp pointed and ragged Mountains, raging Torrents across the Vallies, which sometimes overflow the Plains. Sometimes 'tis so cover'd over with Ice, that the Travellers fall at every step; without mentioning those prodigious Isicles, hanging over head, from the high Trees, and threatening the Passengers at every moment with their fall.

The four Servants of God travell'd in the midst of this hard season, and rough ways,

ways, commonly on their naked Feet, passing the Rivers, and ill accommodated with warm Cloaths, to resist the inclemencies of the Air and Earth, loaden with their necessary Equipage, and without other provisions of life, than grains of Rice roasted or dry'd by the Fire, which *Bernard* carry'd in his Wallet. They might have had abundantly, for their sustenance, if *Xavier* wou'd have accepted of the Money, which the *Portuguese* Merchants of *Firando* offer'd him, to defray the charges of his Voyage, or wou'd have made use of what the Governour of the *Indies* had supply'd him with, in the name of the King of *Portugal*. But he thought he shou'd have affronted Providence, if he shou'd have furnish'd himself with the Provisions needful to a comfortable subsistence; and therefore taking out of the Treasury, a thousand Crowns, he employ'd it wholly for the relief of the poor, who had receiv'd Baptism. Neither did he rest satisfy'd with this Royal Alms: he drew what he cou'd also, from his Friends at *Goa*, and *Malacca*. And it was a saying of his, *That the more these new Converts were destitute of worldly goods, the more succour they deserv'd: That their Zeal was worthy the primitive Ages of the Church; and that there*
was

was not a Christian in Japan, who wou'd not chuse rather to lose his life, than forfeit the love of Jesus Christ.

The Journey from *Amanguchi* to *Meaco*, is not less than fifteen days, when the ways are good, and the season convenient for travelling. But the ill weather lengthen'd it to our four Travellers, who made two months of it; sometimes crossing over rapid Torrents, sometimes over Plains and Forrests thick with Snow, climbing up the Rocks, and rowling down the Precipices. These extream labours put Father *Xavier* into a Fever, from the first moneth, and his sickness forc'd him to stop a little at *Sacay*. But he wou'd take no remedies, and soon after put himself upon his way.

*He follows a
Horseman, with
great difficulty.*

That which gave them the greatest trouble, was, that *Bernard*, who was their guide, most commonly misled them. Being one day lost in a Forrest, and not knowing what Path to follow, they met a Horseman who was going towards *Meaco*; *Xavier* follow'd him, and offer'd to carry his Male, if he wou'd help to disengage them from the Forest, and shew them how to avoid the dangerous passages. The Horseman accepted *Xavier's* offer, but trotted on at a round rate; so that the Saint was constrain'd to run after him, and
the

the fatigue lasted almost all the day. His Companions follow'd him at a large distance, and when they came up to the place, where the Horseman had left him, they found him so spent, and over-labour'd, that he cou'd scarcely support himself. The Flints, and Thorns, had torn his Feet, and his Legs were swell'd, so that they broke out in many places: All these inconveniences hinder'd him not from going forward. He drew his strength from the Union he had with God, continually praying from the morning to the evening; and never interrupting his Devotions, but only to exhort his Friends to Patience.

In passing through the Towns and Villages, where his way led him, *Xavier* always read some part of his Catechism, to the People, who gather'd about him: For the most part they only laugh'd at him; and the little Children cry'd after him, *Deos, Deos, Deos*, because speaking of God, he had commonly that *Portuguese* word in his Mouth, which he seldom pronounc'd without Repetition. For discoursing of God, he wou'd not use the *Japonese* Language, till they were well instructed in the Essence and Perfections of the Divine Majesty; and he gave two reasons for it: The first. Because he found not one word in all the

He instructs the people in passing through the Towns.

Language, which well express'd that Sovereign Divinity, of which he desir'd to give them a distinct notion: The second, because he fear'd lest those Idolaters might confound that first Being, with their *Camis*, and their *Potoques*, in case he shou'd call it by those names, which were common to their Idols. From thence he took occasion to tell them, *That as they never had any knowledge of the true God, so they never were able to express his name: That the Portugueses, who knew him, call'd him Deos*: and he repeated that word with so much Action, and such a tone of Voice, that he made even the *Pagans* sensible, what Veneration was due to that Sacred Name. Having publicly condemn'd, in two several Towns, the false Sects of *Japan*, and the enormous Vices reigning there, he was drawn by the Inhabitants without the Walls, where they had resolv'd to stone him. But when they were beginning to take up the Stones, they were overtaken by a violent and sudden storm, which constrain'd them all to betake themselves to flight: The holy man continu'd in the midst of this rack of Heaven, with flashes of Lightning darting round about him, without losing his habitual tranquility; but adoring that Divine Providence, which fought so visibly in his favour. He

He arriv'd at length at *Meaco*, with his three Companions, in *February, 1551*. *He arrives at Meaco, and labours there unprofitably.*

The name of that celebrated Town, so widely spread, for being the Seat of Empire and Religion, where the *Cubosama*, the *Dairy*, and the *Saso* kept their Court, seem'd to promise great matters to Father *Xavier*; but the effect did not answer the appearances: *Meaco*, which in the *Japonian* Tongue, signifies a thing worth seeing, was no more than the shadow of what formerly it had been: so terribly Wars and Fires had laid it waste. On every side Ruines were to be beheld, and the present condition of Affairs, threaten'd it with a total destruction. All the Neighbouring Princes, were combin'd together against the *Cubosama*, and nothing was to be heard but the noise of Arms.

The Man of God endeavour'd to have gain'd an Audience from the *Cubosama*, and the *Dayri*, but he cou'd not compass it. He cou'd not so much as get admittance to the *Saso*, or High-Priest of the *Japonian* Religion. To procure him those Audiences, they demanded no less than an hundred thousand *Caixes*, which amount to six hundred *French* Crowns; and the Father had it not to give. Despairing of doing any good, on that side,

he preach'd in the publick places, by that Authority alone, which the Almighty gives his Missioners: As the Town was all in confusion, and the Thoughts of every man taken up with the reports of War, none listen'd to him, or those who casually heard him in passing by, made no reflections on what he said.

*He departs
from Meaco to
return to Amanguchi.*

Thus after a fortnights stay at *Meaco*, to no purpose, seeing no appearance of making Converts amidst the disturbance of that place, he had a strong impulse of returning to *Amanguchi*, without giving for lost, all the pains he had taken at *Meaco*; not only because of his great sufferings, and sufferings are the gains of Gods Apostles, but also, because at least he had preach'd *Christ Jesus* in that place; that is to say, in the most Idolatrous Town of all the Universe, and open'd the passage for his Brethren, whom God had fore-appointed in the years following, there to establish Christianity, according to the Revelations which had been given him concerning it.

He imbark'd on a River which falls from the adjoining Mountains, and washing the foot of the Walls of *Meaco* disembogues it self afterwards into an Arm of the Sea, which runs up towards *Sacay*.
Being

Being in the Ship, he cou'd not turn off his Eyes from the stately Town of *Meaco*; and, as *Fernandez* tells us, often sung the beginning of the 113th Psalm, *In exitu Israel de Aegypto, domus Jacob de populo Barbaro*, &c. whether he consider'd himself as an *Israelite*, departing out of a Land of Infidels, by the command of God, or that he look'd on that barbarous people, as one day destin'd to be the people of God. As for what remains, perceiving that Presents are of great force to introduce Foreigners to the Princes of *Japan*, he went from *Sacay* to *Firando*, where he had left what the Viceroy of the *Indies*, and the Governour of *Malacca* had oblig'd him to carry with him to *Japan*, that is to say, a little striking Clock, an Instrument of very harmonious Musick, and some other trifles, the value of which consisted only in the workmanship, and rarity.

Having also observ'd, That his ragged Habit had shock'd the *Japonneses*, who judge by the out-side of the man, and who hardly vouchsafe to hear a man ill cloath'd, he made himself a new Garment, handsome enough, of those Alms which the *Portugueses* had bestow'd on him; being verily perswaded, that an Apostolick Man, ought to make himself all

to all; and that to gain over worldly men it was sometimes necessary to conform himself a little to their weakness.

*Being return'd
to Amangu-
chi, he gains an
Audience of the
King.*

Being come to *Amanguchi*, his Presents made his way for an Audience from the King, and procur'd him a favourable Reception. *Oxindono*, who admir'd the workmanship of *Europe*, was not satisfy'd with thanking the Father in a very obliging manner, but the same day sent him a large sum of Money, by way of gratification; but *Xavier* absolutely refus'd it, and this very denial gave the King a more advantageous Opinion of him. *How different* (said *Oxindono*) *is this European Bonza, from our covetous Priests, who love Money with so much greediness, and who mind nothing but their worldly Interest!*

*He obtains per-
mission to preach*

On the next morning *Xavier* presented to the King the Letters of the Governor, and of the Bishop of the *Indies*; in which the Christian Faith was much extoll'd; and desir'd him, instead of all other favours, to grant him the permission of preaching it, assuring him once again, that it was the only motive of his Voyage. The King increasing his admiration at the Father's Generosity, granted him by word of Mouth, and also by a publick Edict, to declare the word of God.

God. The Edict was set up at the turnings of Streets, and in publick places of the Town. It contain'd a free toleration for all persons to profess the *European* Faith, and forbad on grievous penalties, any hindrance, or molestation to the new *Bonza's*, in the exercise of their Functions.

Besides this, *Oxindono* assign'd them for their Lodgings, an old Monastery of the *Bonza's*, which was dis-inhabited. They were no sooner establish'd in it, than great numbers of people resorted to them. Some out of Policy, and to please the King, others to observe their carriage, and to pick faults in it, many out of Curiosity, and to learn something that was new. All in general propos'd their doubts, and disputed with so much vehemence, that most of them were out of breath. The House was never empty, and these perpetual visits, took up all the time of the man of God.

He explains himself on this Subject, and almost complains, in the Letters which he writes to Father *Ignatius*, concerning his Voyage of *Japan*. For after he had mark'd out to him the Qualities which were requisite in a Labourer of the Society, proper to be sent thither, That he ought in the first place to be a

He is visited by great multitudes.

The Qualities which he thinks requisite in a Missioner to Japan.

person of unblamable Conversation, and that the Japonneſes wou'd eaſily be ſcandaliz'd, where they cou'd find occaſion for the leaſt reproach, that moreover he ought to be of no leſs Capacity than Vertue, becauſe Japan is alſo furniſh'd with an infinite number of her own Clergy-men, profound in Science, and not yielding up any point in diſpute without being firſt convinc'd by demonſtrative reaſons; that yet farther it was neceſſary, that a Miſſioner ſhou'd come prepar'd, to endure all manner of wants and hardſhips, that he muſt be endu'd with an heroick Fortitude to encounter continual dangers, and death it ſelf in dreadful torments, in caſe of need: Having, I ſay, ſet theſe things forth, and added theſe expreſs words in one of his Letters, *I write to Father Simon; and in his abſence to the Rector of Coimbra, That he ſhall ſend hither only ſuch men as are known and approv'd by your holy Charity,* he continues thus;

Theſe Labourers in the Goſpel muſt expect to be much more croſs'd in their undertaking than they imagine; they will be weary'd out with viſits, and by troubleſome Questions every hour of the day, and half the night. They will be ſent for inceſſantly to the Houſes of the Great, and will ſometimes want leiſure to ſay their Prayers, or

to make their recollections. Perhaps also they will want time, to say their Mass or their Breviary: or not have enough, for their repast, or even for their natural repose. For it is incredible, how importunate these Japonians are, especially in reference to Strangers, of whom they make no reckoning, but rather make their sport of them. What therefore will become of them, when they rise up against their Sects, and reprehend their Vices? yet these importunities became pleasing to Father Xavier, and afterwards produc'd a good effect. As the Japonese are of docible and reasonable minds, the more they press'd him in dispute, they understood the truth the more. So that their doubts being satisfy'd, they comprehended easily, that there were no contradictions in our Faith, nothing that wou'd not abide the test of the most severe discussion.

It was in the midst of these interrogations, with which the Saint was overburthen'd, that by a prodigious manner of speech, the like of which was scarcely ever heard, he satisfy'd with one only answer, the questions of many persons, on very different Subjects, and often opposite to each other: as suppose, *the immortality of the Soul, the motions of the Heavens, the Eclipses of the Sun and Moon,*

He answers many men, with one only word.

Moon, the Colours of the Rainbow, Sin and Grace, Hell and Heaven. The Wonder was, that after he had heard all their several demands, he answer'd them in few words, and that these words, being multiply'd in their ears, by a vertue all Divine, gave them to understand what they desir'd to know, as if he had answer'd each of them in particular: They frequently took notice of this Prodigy, and were so much amaz'd at it, that they look'd on one another like men distracted, and regarded the Father with admiration, as not knowing what to think or say. But as clear sighted, and able as they were, for the most part, they cou'd not conceive that it was above the power of nature. They ascrib'd it to I know not what secret kind of Science, which they imagin'd him only to possess. For which reason, Father *Cozmo de Torrez*, being return'd from *Firando* to *Amanguchi*, the *Bonza's* said, This man is not endu'd with the great knowledge of Father *Francis*, nor has the art of resolving many doubts with one onely answer.

The process of the Saints Canonisation, makes mention of this Miracle; and Father *Antonio Quadros*, who travel'd to *Japan* four years after Father *Xavier*, writes

writes it to Father *Diego Moron*, Provincial of *Portugal*: these are his words, 'A *Japonnese* inform'd me, that he had seen three Miracles, wrought by Father *Xavier* in his Country. He made a Person walk, and speak, who was Dumb, and taken with the Palsy. He gave voice to another mute: And hearing to one that was deaf. This *Japonian* also told me, that Father *Xavier* was esteem'd in *Japan*, for the most knowing man of *Europe*; and that the other Fathers of the Society were nothing to him, because they cou'd answer but one Idolater at a time; but that Father *Xavier* by one only word, decided ten or twelve questions. When I told him, that this might probably happen, because those questions were alike, he assur'd me it was not so; but that on the contrary, they were very different. He added, lastly, that this was no extraordinary thing with him, but a common practice.

When *Xavier* and his Companion *Fernandez* were a little disingag'd from these importunities, they set themselves on preaching twice a day, in the publick places of the Town, in despite of the *Bonza's*. There were seven or eight Religions in *Amanguchi*, quite opposite to each other; and every one of them had

He preaches in Amanguchi.

had many Profelytes, who defended their own as best. Infomuch that these *Bonza's*, who were heads of Parties, had many disputes amongst themselves; but when once the Saint began to publish the Christian Law, all the Sects united against their common Enemy. Which notwithstanding they durst not openly declare, against a man who was favour'd by the Court, and who seem'd even to themselves to have somewhat in him, that was more than humane.

He speaks the Chinese Language, without learning it.

At this time God restor'd to Father *Xavier* the gift of Tongues, which had been given him in the *Indies*, on divers occasions; for without having ever learnt the *Chinese* Language, he preach'd every day to the *Chinese* Merchants, who Traded at *Amanguchi*, in their Mother-tongue, there being great numbers of them. He preach'd in the-Afternoon to the *Japonesians* in their Language, but so naturally, and with so much ease, that he cou'd not be taken for a Foreigner.

The force of truth, against which their Doctours cou'd oppose nothing that was reasonable in their disputations; the novelty of three Miracles which we have mention'd, and of many others, which *Xavier* wrought at the same time, his innocent and rigid life, the Divine
Siprit

Spirit which enliven'd his Discourses; all these together made so great an impression on their hearts, that in less than two months time, more than five hundred Persons were Baptis'd. The greatest part, men of quality and learning; who had examin'd Christianity to the bottom, and who did not render up themselves for any other reason, than for that they had nothing farther to oppose.

It was wonderful, according to the report of the Saint himself, to observe that there was no other speech but of *Jesus Christ*, through all the Town; and that those who had most eagerly fought against the Christian Law in their Disputes, were now the most ardent to defend it, and to practise it with most exactness. All of them were tenderly affectionate to the Father, and were ever loath to leave his Company. They took delight in making daily questions to him, concerning the Mysteries of Faith, and 'tis unspeakable what invvard refreshments they found, in seeing that all was Mysterious even in the most ordinary Ceremonies; as for example, in the manner wherewith the Faithful sign themselves with the Cross.

*The fruit of
his Preaching.*

The Father on his side had as ample a satisfaction; and he confesses it himself, *His joy in observing the fervour of the Faithful.*

in a Letter, which he directed some time after to the Jesuites in Europe.—*Though my hairs are already become all hoary, says he to them, I am more vigorous, and robust than I ever was: for the pains which are taken, to Cultivate a reasonable Nation, which loves the Truth, and which covets to be sav'd, afford me matter of great joy. I have not, in the course of all my life, receiv'd a greater satisfaction, than at Amanguchi; where multitudes of People came to hear me, by the Kings permission. I saw the pride of their Bonza's overthrown, and the most inflam'd Enemies of the Christian Name, subjected to the humility of the Gospel. I saw the transports of joy in those new Christians, when after having vanquish'd the Bonza's in dispute, they return'd in Triumph. I was not less satisfy'd, to see their diligence in labouring to convince the Gentiles, and vying with each other in that undertaking; with the delight they took in the relation of their Conquests; and by what arguments and means they brought them over, and how they rooted out the Heathen Superstitions, all these particulars gave me such abundant joy, that I lost the sence of my own afflictions. Ah, might it please Almighty God, that as I call to my remembrance, those consolations which I have receiv'd from the*
Fountain

Fountain of all mercies, in the midst of my labours, I might not only make a recital of them, but give the experience also, and cause them to be felt and consider'd as they ought by our Universities of Europe, I am assur'd, that many young men, who study there, wou'd come hither to employ all the strength of their parts, and vigour of their minds, in the Conversion of an Idolotrous People, had they once tasted those heavenly refreshments, which accompany our Labours.

These inward delights of God's Servant, were not yet so pure, but that some bitterness was intermix'd. He was not without sorrow for *Oxindono* King of *Amanguchi*; who, though perswaded of the excellence of Christianity, was retain'd in Idolatry by carnal pleasures. And for *Neatondono*, first Prince of the Kingdom, who having noble and virtuous inclinations, might have prov'd the Apostle of the Court, if some trivial Reasons had not hinder'd him from becoming a Christian. He, and the Princess his Wife, respected *Xavier* as their Father, and even honour'd him as a Saint. They also lov'd the Faithful, and succour'd them in all their needs. They spoke of our Faith in terms of great veneration: but having founded many Monasteries of *Bonza's*, it troubled them

His occasions of sorrow amongst his Spiritual joys.

as

as they said, to lose the fruit of charity; and thus the fear of being frustrated, of I know not what rewards, which the *Bonza's* promis'd them, caus'd them to neglect that eternal recompence, of which the holy man assur'd them.

The Faith is embrac'd, notwithstanding the Princes example; and by what means.

But how powerful soever the examples of Princes is usually in matters of Religion, yet on all sides Christianity was embrac'd; and an action of *Xavier's* Companion did not a little contribute, to the gaining over of the most stubborn. *Fernandez* preach'd in one of the most frequented places of the Town: and amongst his crowd of Auditors, were some Persons of great wit, strongly Opinion'd of their Sect, who cou'd not conceive the Maximes of the Gospel; and who heard the Preacher with no other intention, than to make a sport of him. In the midst of the Sermon, a man, who was of the skum of the Rabble, drew near to *Fernandez*, as if it were to whisper something to him, and hawking up a mass of nastiness, spit it full upon his face. *Fernandez* without a word speaking, or making the least sign that he was concern'd, took his handkerchief, wip'd his face, and continu'd his discourse.

Every one was surpris'd at the moderation

deration of the Preacher; the more debauch'd, who had set up a laughter at this affront, turn'd all their scorn into admiration, and sincerely acknowledg'd that a man who was so much master of his passions, as to command them on such an occasion, must needs be endu'd with greatness of Soul, and Heroick Courage. One of the chief of the Assembly, discover'd somewhat else in this unshaken patience. He was the most learned amongst all the Doctors of *Aman-guchi*, and the most violent against the Gospel. He consider'd that a Law, which taught such patience, and such insensibility of affronts, cou'd only come from Heaven; and argu'd thus within himself, *These Preachers, who with so much constancy, endure the vilest of all injuries, cannot pretend to cozen us. It wou'd cost them too dear a price; and no man will deceive another at his own expence. He only, who made the heart of man, can place it in so great Tranquility. The force of Nature cannot reach so far; and this Christian patience must proceed alone from some Divine Principle: these People cannot but have some infallible assurance of the Doctrine they believe, and of the recompence which they expect. For, in fine, they are ready to suffer all things for their God;*

H h and

and have no humane expectations. After all, what inconvenience, or danger can it be to embrace their Law: If what they tell us of Eternity, be true, I shall be eternally miserable in not believing it: and, supposing there be no other Life but this, is it not better to follow a Religion, which elevates a man above himself, and which gives him an unalterable peace, than to profess our Sects, which continue us in all our weakness, and which want power to appease the disorders of our hearts. He made his inward reflections on all these things, as he afterwards declar'd, and these considerations being accompany'd with the motions of Grace, touch'd him so to the quick, that as soon as the Sermon was ended, he confess'd that the vertue of the Preacher had convinc'd him, he desir'd Baptism, and receiv'd it with great solemnity.

Divers Conversions.

This illustrious Conversion, was follow'd with answerable Success. Many who had a glimmering of the Truth, and fear'd to know it yet more plainly, novv open'd their eyes, and admitted the Gospel light; amongst the rest, a young man, of five and twenty years of age, much esteem'd for the subtilty of his understanding, and educated in the most famous Universities of Japan.

He

He was come to *Amanguchi*, on purpose to be made a *Bonza*. But being inform'd that the Sect of *Bonza's*, of which he desir'd to be a Member, did not acknowledge a first Principle, and that their Books had made no mention of him, he chang'd his thoughts, and was unresolv'd on what course of living he shou'd fix. Till being finally convinc'd, by the example of the Doctour, and the arguments of *Xavier*, he became a Christian. The name of *Laurence* was given him; and it was he, who being receiv'd by *Xavier* himself into the *Society of Jesus*, exercis'd immediately, the Ministry of preaching, with so much fame, and so great success, that he converted an innumerable multitude of noble and valiant men, who were afterwards the Pillars of the *Japanian Church*.

As to what remains, the Monasteries of the *Bonza's* were daily thinn'd, and grew insensibly to be dispeopl'd, by the desertion of young men, who had some remainders of modesty and morality. Being asham'd of leading a brutal life, and of deceiving the simple, they laid by their habits of *Bonza's*, together with the Profession, that coming back into the World, they might more easily be converted. These young *Bonza's* discover'd

to *Xavier* the Mysteries of their Sects, and reveal'd to him their hidden abominations, which were cover'd with an outside of austerity.

He declares against the Bonza's.

The Father who vvas at open defiance with those men, vvho vv ere the mortal Enemies of all the Faithful, and vv hose onely interest it was to hinder the establishment of the Faith, publish'd vv hatsoever vvas told him in relation to them, and represented them in their proper colours. These unmask'd Hypocrites, became the laughter of the people ; but vv hat mortify'd them more, vvas, that they who had heard them like Oracles before this, novv upbraided them openly with their ignorance. A Woman wou'd sometimes challenge them to a disputation; and urge them vvith such home and pressing arguments, that the more they endeavour'd to get loose, the more they were entangled. For the Father being made privy to the secrets of every Sect, furnish'd the nev v Profelytes with Weapons to vanquish the *Bonza's*, by reducing them to manifest contradictions : which amongst the *Japponeses*, is the greatest infamy that can happen to a man of Letters. But the *Bonza's* got not off so cheap, as only to be made the derision of the People ; together with their

Credit

Credit and their Reputation, they lost the comfortable Alms, which was their whole subsistence. So that the greater part of them, without finding in themselves the least inclinations to Christianity, boulded out of their Convents, that they might not die of hunger in them; and chang'd their Profession of *Bonza's*, to become either Souldiers or Tradesmen; which gave the Christians occasion to say, with joy unspeakable, *That, in a little time, there wou'd remain no more Idolaters in Amanguchi, of those Religious Cheats, than were barely sufficient to keep possession of their Monasteries.*

The elder *Bonza's*, in the mean time, The Bonza's oppose the Christian Religion. more harden'd in their Sect, and more obstinate than the young, spar'd for nothing to maintain their possession. They threatn'd the people with the wrath of their Gods, and denounc'd the total destruction of the Town and Kingdom; they said, *The God whom the Europeans believ'd, was not Deos, or Deus, as the Portuguese call'd him, but Dajus, that is to say, in the Japonian Tongue, a Lie, or Forgery.* They added, *That this God impos'd on men a heavy Yoke. What Justice was it to punish those who transgress'd a Law, which it was impossible to keep? But where was Providence, if the Law of*

Jesus was necessary to Salvation, which suffer'd fifteen Ages to slide away, without declaring it to the most noble part of all the world? Surely a Religion, whose God was partial in the dispensation of his Favours, could not possibly be true. And if the European Doctrine had but a shadow of truth in it, China could never have been so long without the knowledge of it. These were the principal heads of their Accusation, and Xavier reports them in his Letters; but he gives not an account of what answers he return'd; and they are not made known to us by any other hand. Thus, without following two or three Historians, who make him speak according to their own Ideas, on all these Articles, I shall content my self with what the Saint himself had left in writing. The Idolaters instead of congratulating their own happiness, that they were enlighten'd by the Beams of Faith, bemoan'd the blindness of their Ancestors, and cry'd out in a lamentable tone; *What are our Fore-fathers burning in Hell-fire, because they did not adore a God, who was unknown to them, and observ'd not a Law, which never was declar'd?* The Bonza's added fuell to their Zeal, by telling them, *The Portuguese Priests were good for nothing, because they could not redeem a Soul from Hell,*

Hell, whereas they cou'd do it at their pleasure, by their Fasts and Prayers: That eternal punishments, either prov'd the cruelty or the weakness of the Christian God: His cruelty, if he did not deliver them, when he had it in his power; his weakness, if he cou'd not execute what he desir'd. Lastly, That Amida and Xaca, were far more merciful, and of greater power; but that they were only pleas'd to redeem from Hell, those who, during their mortal life, had bestow'd magnificent Alms upon the Bonza's

We are ignorant of all those particular answers of the Saint, as I said above: we only know from his Relation, that concerning the sorrow of the Japonians, for having been bereft for so many Ages of Christian Knowledge, he had the good fortune to give them comfort, and put them in a way of more reasonable thoughts: For he shew'd them in general, That the most ancient of all Laws, is the Law of God, not that which is publish'd by the sound of words, but that which is written in Hearts, by the hand of Nature; so that every one who comes into the World, brings along with him certain Precepts, which his own Instinct and Reason teach him. *Before Japan receiv'd its Laws from the Wise-*

He answers the Arguments of the Bonza's.

men of China, said *Xavier*, it was known amongst you, that Theft and Adultery were to be avoided; and from thence it was that Thieves and Palliards sought out secret places, wherein to commit those Crimes. After they had committed them, they felt the private stings of their own Consciences, which cease not to reproach the guilty to themselves, though their wickedness be not known to others, nor even so much as prohibited by Humane Laws. Suppose an Infant bred up in Forrests amongst the Beasts, far from the society of Mankind, and remote from the civilis'd Inhabitants of Towns, yet he is not without an inward knowledge of the Rules of Civil Life; for ask him, whether it be not an evil Action to murder a man, to despoil him of his Goods, to violate his Bed, to surprise him by Force, or circumvent him by Treachery, he will answer without question, That nothing of this is to be done. Now if this be manifest in a Salvage, without the benefit of Education, how much more may it be concluded, of men well educated, and living in mutual Conversation? Then, added the holy man, it follows, that God has not left so many Ages destitute of Knowledge, as your Bonza's have pretended. By this he gave them to understand, that the Law of Nature was a step, which led them insensibly to the

the Christian Law: And that a man who liv'd morally well, shou'd never fail of arriving to the knowledge of the Faith, by ways best known to Almighty God; that is to say, before his death, God wou'd either send some Preacher to him, or illuminate his Mind by some immediate Revelation. These Reasons, which the Fathers of the Church have often us'd on like occasions, gave such satisfaction to the *Pagans*, that they found no farther difficulty in that point, which had given them so much trouble.

The *Bonza's* perceiving that the people, preferr'd the Authority of *Xavier* above theirs, and not knowing how to refute their Adversary, made a Cabal at Court, to lessen the Christians in the good Opinion of the King. They gave him Jealousies of them, by decrying their behaviour, and saying, *They were men of Intrigue, Plotters, Enemies of the publick safety, and dangerous to the person of the King*: Insomuch, that *Oxindono*, who had been so favourable to them, all on the sudden, was turn'd against them. 'Tis true, that as the *Japponeses*, value themselves above all things, in the inviolable observation of their word, when they have once engag'd it, he durst not revoke that solemn Edict,

which

*The Bonza's
provoke the
King against
the Christians.*

which he had publish'd in favour of the Christians, but to make it of no effect, he us'd the Faithful with great severity, even so far, as to seize upon their Goods, and began with men of the first rank in his Dominions. At the same time the *Bonza's*, grown insolent, and swell'd with this new turn of Tyde, writ Letters and Libels, full of invectives against *Xavier*. They said he was a vagabond Beggar, who, not knowing how to maintain himself in *India*, was come to *Japan*, to live on Charity. They endeavour'd above all things to make him pass for a notorious Magician, who, through the power of his Charms, had forc'd the Devil to obey him, and one who, by the assistance of his Familiars, perform'd all sorts of Prodigies to seduce the People.

The number of Christians is augmented, together with the Reputation of the Saint.

But neither this alteration in the King, nor these calumnies of the *Bonza's*, hinder'd the progress of the Gospel. The number of Christians amounted in few days to three thousand in *Amanguchi*; and they were all so fervent, that not one of them, but was ready, not only to forgoe his Fortunes, but also to shed his Blood for the defence of his Faith, if the King shou'd be carry'd on, to persecute the growing Church with Fire and Sword, as it was believ'd he wou'd. The
Reputa-

Reputation of the Apostle was also increas'd, in spite of the false reports which were spread concerning him; and his name became so famous in the neighbouring Kingdoms, that all the people round about were desirous to see the *European Bonza*.

Xavier had of late some thoughts of returning to the *Indies*, there to make a choice himself, of such Labourers as were proper for *Japan*; and his design was to come back by *China*, the Conversion of which Country, had already inflam'd his Heart. For discoursing daily, with such *Chinese* Merchants as were resident at *Amanguchi*, he had entertain'd a strong Opinion, that a Nation so polite, and knowing, wou'd easily be reduc'd to Christianity: And on the other side, he had great hopes, that when *China* shou'd be once converted, *Japan* wou'd not be long after it; at least the more unbelieving sort of *Japonneses*, often said, *That they wou'd not alter their Religion, till the Chinese had led the way. Let him carry his Gospel to that flourishing and vast Empire, and when he had subdu'd it to Jesus Christ, then they wou'd also think of turning Christians.*

In the mean time a *Portuguese Vessel*, commanded by *Edward de Gama*, arriv'd

He sends a Japonian Christian to the Kingdom of Bungo; and for what at reason.

at the Kingdom of *Bungo*, and news came to *Amanguchi*, that this Ship, which was sail'd thither from the *Indies*, wou'd be on its way back again, in a month or two. *Xavier*, to learn what truth there was in this Report, sent *Matthew* to those parts, who was one of the *Japonian* Converts, which accompany'd him, and gave him a Letter, directed to the Captain and Merchants of the Vessel. The Saint desir'd them to send him word, who they were, from whence bound, and how soon they intended to return? After which he told them, *That his Intentions were to return to the Indies, and that he shou'd be glad to meet them, in case they were dispos'd to repass thither.* In conclusion, he desir'd them earnestly, that they wou'd borrow so much time from their Affairs of Merchandise as to think a little on their Souls; and declar'd to them, *That all the Silks of China, whatever gain they might afford them, cou'd not countervail the least spiritual profit which they might make, by a daily examination of their Consciences.* The Ship was at the Port of *Figen*, about fifty Leagues from *Amanguchi*, and within a League of *Fucheo*, which some call *Funay*, the Metropolis of *Bungo*. The *Portugueses* were overjoy'd to hear news of
 Father

Father *Xavier*. They sent him an account of theirs, and withal advertis'd him, that in the compass of a month at farthest, they shou'd set Sail for *China*, where they had left three Vessels, laden for the *Indies*, which were to return in *January*, and that *James Pereyra*, his familiar friend, was on board of one of them. *Matthew* came back in five days time; and besides the Letters which he brought the Father from the Captain, and the principal Merchants, he gave him some from *Goa*; by which the Fathers of the Colledge of *St. Paul*, gave him to understand, that his presence in that place was of absolute necessity, for the regulation of Affairs belonging to the Society.

Then *Xavier*, without losing time, after he had recommended the new Christians, to the care of *Cosmo de Torres*, and *John Fernandez*, whom he left at *Amanguchi*, put himself upon his way, towards *Mid-september*, in the year 1551. He might have made this Voyage easily by Sea; but he lov'd rather to go by Land, and that on Foot, according to his Custom. He took for his Companions, *Matthew* and *Bernard*: two Christian Lords wou'd be also of the party. Their Goods had lately been confiscated, as a punish-

*He departs
from Amangu-
chi, and goes
for Bungo.*

punishment for changing their Religion; but the Grace of *Jesus Christ* which was to them instead of all, render'd their Poverty so precious, that they esteem'd themselves richer, than they had been formerly. Another Christian bore them company; that *Laurence* surnam'd the *Squint-ey'd*, because of that imperfection in his sight.

He falls sick with overtravelling himself; and after a little rest, pursues his Journey.

The Father walk'd chearfully with his five Companions, as far as *Pinlaschau*, a Village distant a League or two from *Figen*. Arriving there he found himself so spent with travelling, that his Feet were swollen, and he was seiz'd with a violent Headach, so that he cou'd go no farther. *Matthew*, *Laurence* and *Bernard*, went on to carry news of him to the Vessel. When *Edward de Gama* understood that the holy Man was so near, he call'd together all the *Portugueses*, who resided at *Fucheo*; and having chosen out the Principal amongst them, got on Horseback with them, to pay him their Respects in Ceremony. *Xavier*, whom a little rest had now recruited, and who was suspicious of the Honour which they intended him, was already on his Journey, but fell into that Ambush of Civility, which he wou'd willingly have shunn'd. The Cavalcade came up

up to him, within a Leagues distance of *Figen*; and found him walking betwixt the two Lords of *Amanguchi*, who had never left him; and himself carrying his own Equipage. *Gama* was surpris'd to see a person so considerable in the World in such a posture, and alighting from his Horse, with all his Company, saluted him with all manner of respect. After the first Complements were over, they invited the Father to mount on Horseback; but he cou'd not be perswaded: so that the *Portugueses* giving their Horses to be led after them, bore him company on foot, even to the Port.

The Ship was equipp'd in all its flourish, with Flags hung out, and Streamers waving, according to the Orders of the Captain. They, who were remaining in her, appear'd on the Decks, and stood glittering in their Armour. They gave him a Volley, at his first approach; and then discharg'd all their Cannon. Four rounds of the Artillery being made, the noise of it was heard so distinctly at *Fucheo*, that the City was in a fright; and the King imagin'd that the *Portugueses* were attack'd by certain Pyrates, who lately had pillag'd all the Coasts. To clear his Doubts, he dispatch'd away a Gentleman of his Court to the Ship's Captain.

He is receiv'd with Honour by the Portugueses; and complemented from the King of Bungo.

Gama,

Gama, shewing Father *Francis* to the Messenger, told him, that the noise which had allarm'd the Court, was only a small testimony of the honour which was owing to so great a Person, one so dear to Heaven, and so much esteem'd in the Court of *Portugal*.

The *Japanmer*, who saw nothing but poverty in the person of the Father, and remember'd what had been written of him from *Amanguchi*, stop'd a little without speaking: then, with amazement in his face; I am in pain, *said he*, what answer I shall return my Prince: for what you tell me has no correspondence either with that which I behold, or with the account we have receiv'd from the *Bonza's* of *Amanguchi*; who have seen your Father *Bonza* entertain a familiar Spirit, who taught him to cast lots, and perform certain magical operations to delude the ignorant. They report him to be a Wretch forsaken, and accurst by all the World; that the Vermin which are swarming all over him, are too nice to feed on his infectious flesh; besides which, I fear, that if I shou'd relate what you say concerning him, our Priests wou'd be taken, either for Ideots, or men of false Understanding, or for envious Persons, and Impostours. Then

Gama

Gama, replying, told the *Japonian* all that was necessary to give him a good impression of the Saint; and to hinder him from contempt of his mean appearance. On this last Article, he declar'd to him, that he, who had so despicable an outside, was of noble blood; that fortune had provided him with wealth, but that his vertue had made him poor; and that his willful want of all things, was the effect of a great Spirit, which despis'd those empty pomps that are so eagerly desir'd by Mankind. This Discourse ravish'd the *Japanner* with admiration: he made a faithful relation of it to his King; and added of himself, that the *Portugueses* were more happy in the possession of this holy man, than if their Vessel were laden with Ingots of Gold.

The King of *Bungo* had already heard speak of Father *Francis*; and gave no credit to what the *Bonza's* of *Amanguchi* had written of him. He was a Prince of five and twenty years of age, very judicious, generous, and civil: but too much engag'd in carnal pleasures, after the manner of the *Japonian* Princes. What he had heard from the relation of the Messenger, increas'd his longing to behold *Xavier*; and the same day he writ to him, in these very terms.

He is much esteem'd by the King of Bungo.

The Letter of
the King of
Bungo, to Fa-
ther Xavier.

FATHER Bonza of Chimahicoghin (for by that name they call Portugal) may your happy arrival in my Estates, be as pleasing to your God, as are the Praises wherewith he is honour'd by his Saints. Quansyonofama, my Domestic Servant, whom I sent to the Port of Eigen, tells me, that you are arriv'd from Amanguchi; and all my Court will bear me witness, with what pleasure I receiv'd the news. As God has not made me worthy to command you, I earnestly request you, to come before the rising of the Sun to-morrow, and to knock at my Palace Gate, where I shall impatiently attend you. And permit me to demand this favour of you, without being thought a troublesome Beggar. In the mean time, prostrate on the ground, and on my knees before your God, whom I acknowledge for the God of all the Gods, the Sovereign of the best and greatest which inhabit in the Heavens, I desire of him, I say, to make known to the haughty of the world, how much your poor and holy life is pleasing to him: to the end that the Children of our flesh, may not be deceiv'd by the false promises of the earth. Send me news of your holiness, the joy of which, may give me a good nights repose, 'till the Cocks awaken me with the welcome declaration of your visit.

This

This Letter vvas carried by a young Prince of the blood Royal, attended by thirty young Lords belonging to the Court; and accompani'd by a venerable Old Man, vvho was his Governour, call'd *Poomendono*, one of the vvifest and most qualifi'd of all the Kingdom, and natural Brother to the King of *Minato*. The honour which vvas paid by the *Portugueses* to Father *Xavier*, so surpriz'd the Prince, that, turning to his Governour, he said aloud, *The God of these People must be truly great, and his counsels hidden from Mankind, since it is his pleasure, that these wealthy Ships shou'd be obedient to so poor a man as is this Bonza of the Portuguese; and that the roaring of their Cannon, shou'd declare, that Poverty has wherewithall to be pleasing to the Lord of all the world; even that Poverty which is so despicable of it self, and so disgraceful in the general opinion, that it seems even a crime to think of it.*

Though we have a horror for Poverty, reply'd *Poomendono*, and that vve believe the Poor uncapable of happiness, it may be this poor man is so much enamour'd of his wants, and so esteems them, that he is Pleasing to the God whom he adores, and that practising it vvith all imaginable rigour, for his sake,

he may be richer than the greatest Monarch of the World.

The young Embassadour being return'd to Court, reported to the King, with vvhat respect his Letter had been receiv'd; and took upon him to perswade that Prince, that this *European Bonza* vvvas to be treated vvith greater honour, and far otherwise than their ordinary *Bonza's*; even so far as to say, that it vvou'd be an enormous sin to level him vvith them. That for the rest, he was not so poor as his Enemies had suggested; that the Captains and *Portuguese* Merchants vvou'd bestow on him both their Ship and all their Treasure, in case he wou'd accept of them; and that, properly speaking, he vvvas not to be accounted poor, who possess'd as much as he desir'd. In the mean time, the *Portugueses* being assembled, to consult how Father *Xavier* shou'd appear in Court the next morning, all of them vvvere of opinion, that he shou'd present himself with all the Pomp and Magnificence they cou'd devise. At first he oppos'd it, out of the aversion he had for this Pageant show, so unsuitable to the Condition of a Religious man: but afterwards he yielded to the request, and withall to the reasons of the Assembly.

Thole

Those reasons vvere, That the *Bonza's* of *Amanguchi*, having written all they could imagine, to render *Xavier* contemptible, it was convenient to remove those false conceptions from the People; and at the same time, to let them see how much the Christians honour their Ministers of the Gospel, that thereby the *Heathens* might be the more easily induc'd to give credit to them; so that the honour wou'd reflect on *Jesus Christ*, and the preaching wou'd be rais'd in value, according to the esteem which vvas given to the Preacher.

They prepar'd therefore, with all diligence, for the Entry of the Saint, and set out the next morning before daylight, in a handsome equipage. There were thirty *Portugueses*, of the most considerable amongst them, richly habited; with their Chains of Gold, and adorn'd with Jewels. Their Servants and Slaves, vvell cloath'd likewise, vvere attending on their Masters. Father *Xavier* wore a Cassock of black Chamlet, and over it a Surplice, with a Stole of green Velvet, garnish'd with a Gold Brocard. The Chalop and the two Barques, wherein they made their passage from the Ship to the Town, were cover'd on the sides, with the fairest *China* Tapestry;

In what Equipage he goes to the Court of Bungo.

and hung round, with filken Banners of all colours. Both in the Sloop, and in the Barques, there were Trumpets, Flutes, and Hautbois, and other Instruments of Musick, which playing together, made a most harmonious consort: the news which was spread about *Fucheo*, that the great *European Bomka* was to enter into the Town that morning, drew many persons of Quality to the Sea side; and such a multitude of people ran crowding together, at the sounding of the Trumpets, that the *Portugueses* could hardly find footing to come on shore.

Quansyandono Captain of *Canafama*, and one of the principal of the Court, was there attending them, by Order from the King. He receiv'd the Saint with great civility; and offer'd him a Litter to carry him to the Palace: but *Xavier* refus'd it, and walk'd on foot, with all his Train, in this order: *Edward de Gama* went foremost bare-headed, with a Cane in his hand, as the Gentleman of the Horse, or *Major domo* to the Father. Five other *Portugueses* follow'd him, who were the most considerable persons of the Ship. One of them carri'd a Book, in a Bag of white Sattin; another a Cane of *Bengale*, headed with Gold; a third his Slippers, which were of fine black Velvet,

Velvet, such as are worn only by Persons of the first Quality : a fourth carried a fair Tablet of our Lady, wrapt in a Scarf of violet Damask ; and the fifth a magnificent Parasol. The Father came next after them, in the habit which I have describ'd ; with an air compos'd betwixt Majesty and Modesty. The rest of the *Portugueses* follow'd ; and to behold their countenance, their dress, and the beauty of their train, they resembled rather Cavaliers and Lords, than a Company of Merchants. They pass'd in this manner through the chief Streets of the City, with sound of Trumpets, Flutes, and Hautbois, follow'd by an infinite multitude of People, without reckoning into the number, those who fill'd the Windows, the Balconies, and the tops of houses. Being arriv'd at the great Place, which fronts the Royal Palace, they found there six hundred of the King's Guards, drawn up, some arm'd with Lances, others with Darts, all of them with rich Scymiters, hanging by their sides, and costly Vests upon their backs. These Guards, at the sign given them by their Captain call'd *Pingeindono*, advanc'd in good order towards the Saint, after which they divided into two ranks, and open'd a passage for the

*His entry into
the Palace of
the King of
Bungo.*

Father through the midst of them. Being come to the Palace, the *Portugueses*, who walk'd immediately before the Father, turn'd towards him, and saluted him with great respect. One presented him the Cane, and another the Velvet Slippers; he who held the Parasol, spread it over his head; and the two others, who carried the Book and Picture plac'd themselves on each side of him. All this was so gracefully perform'd, and with so much honour to the Father, that the Lords who vvere present, much admir'd the manner of it: and they were heard to say amongst themselves, that *Xavier* had been falsly represented to them by the *Bonza's*: that questionless he was a man descended from above, to confound their Envy, and abate their Pride.

After they had gone through a long Gallery, they enter'd into a large Hall, full of People; who by their habit, which vvas of Damask heighten'd with Gold, and diversify'd with fair Figures, seem'd to be Persons of the highest Quality. There, a little Child, whom a Reverend Old Man held by the hand, coming up to the Father, saluted him with these words. *May your arrival in the Palace of my Lord the King, be as welcome to him,*

as

as the Rain of Heaven to the Labourers, in a long and parching drought : Enter without fear, continu'd he, for I assure you of the love of all good men; though the wicked cannot behold you without melancholly in their faces, which will make them appear like a black and stormy night. Xavier return'd an answer, suitable to his age who had made the Complement; but the Child reply'd, in a manner, which vvas far above his age. Certainly said he, you must be endu'd with an extraordinary courage, to come from the end of all the world, into a strange Country, liable to contempt, in regard of your Poverty; and the goodness of your God, must needs be infinite, to be pleas'd with that Poverty, against the general opinion of mankind. The Bonza's are far from doing any thing of this nature; they who publickly affirm, and swear that the Poor are no more in a possibility of Salvation than the Women.

May it please the divine goodness of our Lord, reply'd Xavier, to enlighten those dark and wretched Souls, with the beams of his Cælestial truth, to the end they may confess their errour, both as to that particular, and to the rest of their Belief.

The Child discours'd on other Subjects, and spoke with so much Reason, and with that sublimity of Thought, that the Father doubted not but he was inspir'd by the holy Spirit, who when he pleases can replenish the Souls of Infants with Wisdom, and give Eloquence to their Tongues, before Nature has ripen'd in them the use of Reason.

*He receives the
Complements of
several persons
in the Court.*

In these Entertainments, which were surprizing to all the Assistants, they pass'd into another Hall, where there were many Gentlemen richly habited, and of good Meen. At the moment when the Father enter'd, all of them bow'd with Reverence; which Action they repeated thrice, and so very low, that they touch'd the ground with their Foreheads; as the *Japouneses* are very dextrous at that exercise. And this Reverence, which they call *Gromenare*, is only perform'd by the Son to the Father, and by the Vassal to his Lord. After this, two of them separating from the Company, to testify their general joy at the sight of him, one of them spoke in this manner. *May your arrival, holy Father Bonza, be as pleasing to our King, as the smiles of a Babe are to his Mother, who holds him in her Arms; which certainly will be, for we swear to you by the Hairs of our Heads, that every thing*

thing, even to the very Walls, which seem to dance for joy at your desir'd presence, conspires to your good reception; and excites us to rejoice at your arrival; we doubt not but it will turn to the Glory of that God, of whom you have spoken so greatly at Amanguchi. This Complement being ended, these young Lords were following the Father, but the Child of whom we made mention, and whom Xavier led by the Hand, made a sign to them, that they shou'd go no farther. They mounted on a Terrace border'd with Orange-trees, and from thence enter'd into another Hall, more spacious than either of the former. Facharandono, the Kings Brother was there, with a magnificent retinue. Having done to the Saint all the Civilities, which are practis'd to the greatest of Japan, he told him, *That this day was the most solemn and auspicious of all the year for the Court of Bungo; and that his Lord the King, esteem'd himself more rich and happy to have him in his Palace, than if he were Master of all the Silver contain'd in the two and thirty Treasuries of China. In the mean time, added the Prince, I wish you an increase of Glory, and an entire accomplishment of that design, which brought you hither from the extremities of the Earth.*

Then

*He is introduc'd
to an Audience
of the King of
Bungo ; and
what passes in
it.*

Then the Child, who had hitherto been the Master of the Ceremonies to the Father, left him in the hands of *Facharandomo*, and retir'd apart. They enter'd into the Kings Antichamber, where the principal Lords of the Kingdom, were attending him. After he had been receiv'd by them with all possible civilities, he was at last introduc'd to his Audience in a Chamber which glitter'd with Gold on every side. The King, who was standing, advanc'd five or six paces, at the first appearance of the Father, and bow'd himself even to the ground, thrice successively ; at which action all the Company were in great amazement. *Xavier*, on his side, prostrated himself before that Prince, and wou'd have touch'd his Foot, according to the Custom of the Country, but the King wou'd not permit him ; and himself rais'd up the Saint : then taking him by the Hand, he caus'd him to sit down by him, on the same *Estrade*. The Prince his Brother, was seated somewhat lower ; and the *Portugueses* were plac'd over against them, accompany'd by the most qualify'd persons of the Court. The King immediately said all the obliging things to the Father, which cou'd be expected from a well-bred Man. And laying aside all the pomp of Majesty,

jeſty, which the Kings of Japan are never uſ'd to quit in publick, treated him with the kindneſs and familiarity of a Friend. The Father answer'd all theſe Civilities of the Prince with a moſt profound reſpect, and words full of deference and ſubmiſſion: after which, taking occaſion to declare *Jeſus Chriſt* to him, he explain'd in few words, the principal Maxims of Chriſtian Morality; but he did it after ſo plausible a manner, that at the concluſion of his Diſcourſe, the King cry'd out in a tranſport of admiration, *How can any Man learn from God theſe profound ſecrets? Why has he ſuffer'd us to live in blindneſs, and this Bonza of Portugal to receive theſe wonderful illuminations? For, in ſine, we our ſelves are Witneſſes of what we had formerly by report; and all we hear, is maintain'd by proofs ſo ſtrong and evident, and withal, ſo conformable to the light of Nature, that whoever wou'd examine theſe Doctrines, according to the Rules of Reaſon, will find, that Truth will iſſue out, and meet him on every ſide; and that no one propoſition deſtroys another. 'Tis far otherwiſe with our Bonza's, they cannot make any Diſcourſe without the claiſhing of their own Principles; and from thence it happens, that the more they ſpeak, the more they intangle themſelves.*

selves. Confus'd in their knowledge, and yet more confus'd in the explication of what they teach; rejecting to day as false, what yesterday they approv'd for true. Contradicting themselves, and recanting their Opinions every moment; insomuch, that the clearest Head, and the most ready Understanding can comprehend nothing of their Doctrine; and in relation to Eternal Happiness, we are always left in doubt, what we shou'd believe. A most manifest token, that they only follow the extravagancies of their own Fancies, and have not for the Rule and Foundation of their Faith, any permanent and solid Truth.

In this manner spoke the King; and it was easy to judge by the vehemence of his action, that he spoke from the abundance of his Heart. There was present a *Bonza*, very considerable in his Sect, and of good Knowledge, but too presuming of his Understanding, and as much conceited of his own Abilities, as any *Pedant* in the World. This *Bonza*, whose name was *Faxiondono*, either jealous of the Honour of his Profession, or taking to himself in particular, what the King had said of all in general, was often tempted to have interrupted him; yet he master'd his Passion, till the King had done; but then losing all manner of respect;

spect, and not keeping any Measures of Decency, *How dare you*, said he, *decide Matters relating to Religion, you who have never studied in the University of Fianzima? the only place where the sacred Mysteries of the Gods are explicated? If you know nothing of your self, consult the Learned, I am here in person to instruct you.*

The Insolence of the Bonza, rais'd the indignation of all the Company, the King excepted; who smiling, commanded him to proceed, if he had more to say. Faxiondono, growing more arrogant, by this moderation of his Prince, began; raising his note, by extolling the Profession of a Bonza, That nothing was more certain, than that the Bonza's were the Favourites of Heaven; both observing the Law themselves, and causing it to be observ'd by others; that they pass'd the longest Nights, and the severest Colds, in praying for their Benefactours; that they abstain'd from all sensual pleasures; that fresh Fish never came upon their Tables; that they administred to the Sick, instructed the Children, comforted the Distrest, reconcil'd Enemies, appeas'd Seditions, and pacify'd Kingdoms; that, which was first and chiefest, they gave Letters of Exchange for another life, by which the dead became
rich

rich in Heaven; that, in fine, the Bonza's were the familiar Friends of the Stars, and the Confidents of the Saints; that they were priviledg'd to converse with them by night, to cause them to descend from Heaven, to embrace them in their Arms, and enjoy them as long as they desir'd. These extravagances set all the Company in a laughter; at which the Bonza was so inrag'd, that he flew out into greater passion, till the King commanded his Brother to impose silence on him. After which, he caus'd his Seat to be taken from under him, and commanded him to withdraw, telling him, by way of raillery, *That his Choler was a convincing proof of a Bonza's Holiness*, and then seriously adding, *That a Man of his Character had more commerce with Hell than Heaven.* At these words the Bonza cry'd out with excess of rage, *The time will come, when no Man of this World, shall be worthy enough to serve me; there is not that Monarch now breathing on the face of the Earth, but shall be judg'd too vile to touch the Hem of my Garment.* He meant, when he was to be transform'd into one of their Deities, and that God and he shou'd be mix'd into one Divinity; which is the reward of a Bonza after death. Though the King cou'd not hear his
Madness

madness without smiling, yet he had so much compassion on his Folly, that he took upon him to confute those extravagant propositions; but *Xavier* desir'd him to defer it to a fitter time, till he had digested his fury, and was more capable of hearing Reason. Then the King said only to *Faxiondono*, *That he shou'd go and do Penance, for the pride and insolence of his Speech, wherein he had made himself a companion of the Gods.* *Faxiondono* did not reply, but he was heard to mutter, and grind his Teeth, as he withdrew. Being at the Chamber Door, and ready to go out, *May the Gods*, said he aloud, *dart their Fire from Heaven to consume thee, and burn to Ashes all those Kings, who shall presume to speak like thee.*

The King and *Xavier* prosecuted their Discourse on several Articles of Religion till Dinner-time; when the Meat was on the Table, the King invited the Father to eat with him. *Xavier* excus'd himself with all possible respect, but that Prince wou'd absolutely have it so. *I know well*, said he, *my Friend and Father, that you are not in want of my Table; but if you were a Japanner, as we are, you wou'd understand that a King, cannot give those he favours a greater sign of his good*

What passes betwixt the King of Bungo and *Xavier*.

R k will,

will, than in permitting them to eat with him ; for which reason as I love you, and am desirous of shewing it, you must needs dine with me ; and farther I assure you, that I shall receive a greater Honour by it, than I bestow. Then Xavier with a low reverence, kissing his Scymitar, which is a mark of most profound respect, much practis'd in Japan, said thus to him. *I petition the God of Heaven from the bottom of my Heart, to reward your Majesty for all the favours you have heap'd on me, by bestowing on you the light of Faith, and the Vertues of Christianity ; to the end you may serve God faithfully during your life, and enjoy him eternally after death.* The King embrac'd him, and desir'd of God, on his side, that he would graciously hear the Saints request, yet on this condition, that they might remain together in Heaven, and never be divided from each other, that they might have the opportunity of long Conversations, and of discoursing to the full of Divine Matters. At length they sat to Dinner : while they were eating, the *Portugueses*, and all the Lords of the Court, were on their Knees, together with the chief Inhabitants of the Town, amongst whom were also some *Bonza's*, who were inrag'd in their Hearts, but the late Example

ple of *Faxiondono*, hinder'd them from breaking into Passion.

These Honours which *Xavier* receiv'd from the King of *Bungo*, made him so considerable, and gave him so great a Reputation with the People, that being at his Lodgings with the *Portugueses*, they came thronging from all quarters to hear him speak of God. His publick Sermons, and his private Conversations, had their due effect. Vast multitudes of people, from the very first, renounc'd their Idols, and believ'd in *Jesus Christ*. The Saint employ'd whole days together in baptizing of Idolaters, or in teaching new Believers: So that the *Portugueses* cou'd not enjoy him to themselves, for their own Spiritual Consolation, unless at some certain hours of the night, while he was giving himself some breathing-time, after his long Labours. Loving him so tenderly as they did, and fearing that his continual pains might endanger his health, they desir'd him to manage it with more caution; and to take at least those refreshments which Humane Nature exacted from him, before he sunk at once under some distemper. But he answer'd them, *That if they truly lov'd him, they wou'd trouble themselves no more concerning him: That they ought to look on*

The Honour of Xavier in the Kingdom of Bungo; and the success of his Labours there.

him, as one who was dead to all outward refreshments; that his Nourishment, his Sleep, and his life it self, consisted in delivering from the tyranny of the Devil, those precious Souls, for whose sake chiefly, God had call'd him from the utmost limits of the Earth.

He converts a famous Bonza.

Amongst the Conversions which were made at *Fucheo*, one of the most considerable was that of a famous *Bonza*, of *Canafama*, call'd *Sacay Ecran*. This *Bonza*, who was very learn'd, and a great Pillar of his Sect, seeing that none of his Brethren durst attempt *Xavier*, on the matter of Religion, undertook a publick Disputation with him. The Conference was made in a principal place of the Town, in presence of a great multitude. Scarcely had *Xavier* made an end of explaining the Christian Doctrine, when the *Bonza* grew sensible of his Errours. The Infidel, notwithstanding, went on to oppose those Truths, of which he had already some imperfect glimpse; but being at length convinc'd by the powerful Reasons of his Adversary, and inwardly mov'd by Gods good Spirit, he fell on his Knees, and lifting up his Hands towards Heaven, he pronounc'd aloud these words, with Tears trickling from his Eyes; O Jesus Christ, thou true and only Son of God,
I submit

I submit to thee. I confess from my heart, and with my mouth, that thou art God Eternal, and Omnipotent: and I earnestly desire the pardon of all my Auditors, that I have so often taught them things for truth, which I acknowledge, and at this present declare before them, were only Forgeries and Fables.

An action, which was so surprizing, mov'd the minds of all the assistants: and it was in the power of Father Xavier, to have Baptis'd that very day five hundred Persons, who being led by the example of the *Bonza* of *Canafama*, all of them earnestly desir'd Baptism. He might perhaps have done this in the *Indies*, where there were no Learned men, to oppose the Mysteries of our Faith, and to tempt the fidelity of the new Converts by captious queries. But he judg'd this not to be practicable in *Japan*, where the *Bonza's* not being able to hinder the conversion of *Idolaters*, endeavour'd afterwards to regain them, by a thousand lying artifices, and sophistications; and it appear'd necessary to him, before he Baptis'd those who were grown up to Manhood, to fortifie them well against the tricks of those Seducers.

Accordingly the Saint dispos'd the Souls of those *Gentiles* by degrees to this

In what manner he prepared the Gentils for Baptism.

first Sacrament, and began with the reformation of their Manners ; chusing rather not to baptise the King of *Bungo*, than to precipitate his Baptism. Or rather he thought, that his Conversion wou'd be always speedy enough, provided it were sincere and constant. Thus the great care of Father *Xavier*, in relation to the Prince, was, to give him an aversion to those infamous Vices which had been taught him by the *Bonza's* ; and in which he liv'd vvithout scruple, upon the Faith of those his Masters. Now the King, attending with great application to the man of God, and having long conversations with him, began immediately to change his life, and to give the demonstrations of that change. From the very first, he banish'd out of his Chamber, a beautiful youth who vvas his Minion, and also forbad him the entry of his Palace. He gave bountifully to the Poor, to whom he had formerly been hard-hearted, as thinking it was a crime to pity them, and an act of Justice to be cruel to them, according to the Doctrine of his *Bonza's*, who maintain'd that poverty not only made men despicable, and ridiculous, but also Criminal, and worthy of the severest punishments. According to the Principles

Principles of the same Doctours, Women with Child vvere allow'd to make themselves miscarry by certain Potions, and even to murder those Children, whom they brought into the World against their will. Infomuch that such unnatural cruelties were daily committed; and nothing was more common in the Kingdom of *Bungo*, than those inhumane Mothers. Some of them to save the charges of their food and education, others to avoid the miseries attending Poverty, and many to preserve the reputation of Chastity, however debauch'd and infamous they were. The King, by the admonition of the Father, forbade those cruelties on pain of death. He made other Edicts, against divers *Pagan* Ceremonies, which were lascivious or dishonest, and suffer'd not the *Banza's* to set a Foot within his Palace. As to what remains, he was wrapt in admiration at the vertue of the holy man, and confess'd often to his Courtiers, that when he saw him appear at any time; he trembled even to the bottom of his heart, because he seem'd to see the Countenance of the man of God, as a clear mirrour, representing to him the abominations of his Life.

What happens to
the Companions
of Xavier, at
Amanguchi.

While *Xavier* had this success at the Court of *Bungo*, *Cosmo de Torrez*, and *John Fernandez*, suffer'd for the Faith at *Amanguchi*. After the departure of the Saint, the whole Nation of the *Bonza's* rose against them; and endeavour'd to confound them in regular disputes. Flattering themselves with this Opinion, that the Companions of *Xavier* were not so learned as himself; and judging on the other side, that the least advantage, which they shou'd obtain against them, wou'd re-establish the declining affairs of *Paganism*.

It happen'd quite contrary to their expectations: *Torrez*, to whom *Fernandez* serv'd instead of an Interpreter, answer'd their questions, with such force of reason, that they were wholly vanquish'd; not being able to withstand his arguments, they endeavour'd to decry him by their calumnies; spreading a report, that the Companions of the great *European Bonza*, cut the throats of little Children by night, suck'd their blood, and eat their Flesh: That the Devil had declar'd by the mouth of an Idol, that these two *Europeans* were his Disciples, and that it was himself who had instructed them in those subtle answers, which one of them had return'd in their publick

publick disputations. Besides this, some of the *Bonza's* made oath, that they had seen a Devil darting flakes of fire like Thunder and Lightning, against the Palace of the King, as a Judgement, so they call'd it, against those who had receiv'd into the Town these Preachers of an upstart Faith. But perceiving that none of these inventions took place according to their desires; and that the People instead of giving credit to their projects, made their sport at them, partly in revenge, and partly to verify their Visions; they engag'd in their Interests, a Lord of the Kingdom, who was a great Souldier, and a Malecontent: him, they wrought to take up arms against the King. This Noble man, provok'd with the sence of his ill usage at Court, and farther heighten'd by motives of Religion and interest, rais'd an Army in less than three weeks time, by the assistance of the *Bonza's*, and came pouring down like a deluge upon *Anan-guchi*.

The King who was neither in condition to give him Battel, nor provided to sustain a Siege; and who fear'd all things from his Subjects, of whom he was extremely hated, lost his Courage to that degree, that he look'd on death as his
only

*The death of
the King of A-
manguchi, and
the desolation of
the Town.*

onely remedy. For apprehending above all things the ignominy, of falling alive into the power of Rebels, push'd on by a barbarous despair, he first murder'd his Son; and then ript up his own belly with a knife; having before-hand left Order with one of his faithful Servants to burn their Bodies so soon as they were dead, and not to leave so much as their ashes at the disposal of the Enemy.

All was put to Fire and Sword within the City. During this confusion, the Souldiers animated by the *Bonza's*, search'd for *Torrez* and *Fernandez*, to have Maf-facred them. And both of them had perish'd without mercy, if the Wife of *Neatondono*, of whom formerly we have made mention, and who, though continuing a *Pagan*, yet had so great a kindness for *Xavier*, that for his sake, she kept them hidden in her Palace, 'till the publick tranquillity was restor'd. For, as these popular commotions, are of the nature of storms, which pass away, and that so much the more speedily, as they had been more violent, the Town resum'd her former countenance, in the

*The Brother of
the King of
Bungo, is cho-
sen King of A-
manguchi, the
Saint rejoices
at it.*

space of some few days. The Heads of the People being assembled for the Election of a new King, by common consent pitch'd on the Brother of

of the King of *Bungo*, a young Prince, valiant of his person, and born for great Atchievements. Immediately they sent a solemn Embassie to that Prince, and presented to him the Crown of *Amanguchi*. The Court of *Bungo* celebrated the Election of the new King, with great magnificence, while *Xavier* was yet residing at *Fucheo*. The Saint himself rejoyc'd the more at this promotion, because he look'd on this wonderful revolution, which was projected by the *Bonza* for the ruine of Christianity, as that which most probably wou'd confirm it. He was not deceiv'd in his conjectures; and, from the beginning, had a kind of assurance, that this turn of State, wou'd conduce to the advantage of the Faith. For having desir'd the King of *Bungo*, that he wou'd recommend to the Prince his Brother the estate of Christianity in *Amanguchi*: the King perform'd so fully that request, that the new Monarch, promis'd on his Royal word, to be altogether as favourable to the Christians, as the King his Brother.

Xavier had been forty days at *Fucheo*, He prepares to leave Japan, and takes leave of the King of Bungo. when the *Portuguese* Merchants were in a readiness to set sail for *China*, according to the measures which they had taken. All necessary preparations being made,

made, he accompany'd them to take his leave of the King of *Bungo*. That Prince told the Merchants that he envy'd them the Company of the Saint; that, in losing him, he seem'd to have lost his Father; and that the thought of never seeing him again, most sensibly afflicted him.

Xavier kiss'd his hand with a profound reverence, and told him, that he wou'd return to wait on his Majesty, as soon as possibly he cou'd: that he wou'd keep him inviolably in his heart; and that in acknowledgement of all his favours, he shou'd continually send up his Prayers to Heaven, that God wou'd shower on him his cœlestial blessings.

*The advice
which he gives
to the King of
Bungo.*

The King having taken him aside, as to say something in private to him, *Xavier* laid hold on that opportunity, and gave him most important counsel for the Salvation of his Soul. He advis'd him above all things to bear in mind how soon the greatness and pomp of this present life will vanish away; that life is but short in its own nature: that we scarcely have begun to live, before death comes on; and if he shou'd not dye a Christian, nothing less was to be expected, than eternal misery. That, on the contrary, whoever being truly faithful, shou'd

shou'd persevere in the grace of Baptism, shou'd have right to an everlasting inheritance with the Son of God, as one of his beloved Children. He desir'd him also to consider, what was become of so many Kings and Emperours of *Japan*: what advantage was it to them to have sate upon the Throne, and wallow'd in pleasures for so many years, being now burning in an Abyss of Fire, which was to last to all Eternity. What madness was it, for a man to condemn his own Soul to endless punishments, that his body might enjoy a momentary satisfaction: That there was no Kingdom, nor Empire, though the Universal Monarchy of the World shou'd be put into the ballance, whose loss was not to be accounted gain, if losing them, we acquir'd an immortal Crown in Heaven: That These truths, which were indisputable, had been conceal'd from his forefathers, and even from all the *Japonians*, by the secret judgement of Almighty God, and for the punishment of their offences. That, for his own particular, he ought to provide for that account, which he was to render of himself; how much more guilty wou'd he appear in Gods presence, if, the Divine Providence having conducted from the ends of the Earth,

Earth, even into his own Palace, a Minister of the Gospel, to discover to him the paths of happiness, he shou'd yet continue wilder'd and wandring, in the disorders of his life. Which the Lord avert, *continu'd Xavier*, and may it please him, to hear the Prayers which day and night I shall pour out for your Conversion. I wish it with an unimaginable ardour, and assure you, that wheresoever I shall be, the most pleasing news which can be told me, shall be to hear that the King of *Bungo*, is become a Christian; and that he lives according to the Maxims of Christianity.

This discourse made such impressions on the King, and so melted into his heart, that the tears came thrice into his eyes: but those tears were the only product of it at that time; so much that Prince, who had renounc'd those impurities, which are abhor'd by Nature, was still fasten'd to some other sensual pleasures. And it was not 'till after some succeeding years, that having made more serious reflections on the wholesome admonitions of the Saint, he reform'd his life for altogether, and in the end receiv'd Baptism.

*The Bonza's
rise anew, a-
gainst Xavier.*

Xavier having taken leave of the King, return'd to the Port of *Figen*, accompany'd

company'd by the Merchants, who were to set sail within few days after: The departure of the Saint was joyful to the *Bonza's*, but the glory of it, was a great abatement to their pleasure. It appear'd to them, that all the honours he had receiv'd, redounded to their shame; and that after such an affront, they shou'd remain eternally blasted in the opinion of the People, if they did not wipe it out, with some memorable vengeance. Being met together, to consult on a business which so nearly touch'd them, they concluded that their best expedient was to raise a Rebellion in *Fucheo*, as they had done at *Amanguchi*; and flesh the People by giving up to them the Ship of the *Portuguese* Merchants, first to be plunder'd, then burnt, and the Proprietors themselves to be destroy'd. In consequence of this, if fortune favour'd them, to attempt the Person of the King, and having dispatch'd him, to conclude their work by extinguishing the Royal Line. As *Xavier* was held in veneration in the Town, even amongst the most dissolute Idolaters, they were of opinion they did nothing, if they did not ruine his reputation, and make him odious to the people. Thereupon, they set themselves at work, to publish,
not

not only what the *Bonza's* of *Amanguchi* had written of him, but what they themselves had newly invented: *That he was the most wicked of Mankind, an Enemy to the living and the dead; his practice being to dig up the Carcasses of the buried, for the use of his Enchantments, and that he had a Devil in his Mouth, by whose assistance he charm'd his Audience. They added, That he had spell'd the King; and from thence proceeded these new vagaries in his Understanding and all his Inclinations; but that in case he came not out of that fit of madness, it shou'd cost him no less than his Crown and Life: That Amida and Xaca, two powerful and formidable Gods, had sworn to make an Example of him and of his Subjects; that, therefore the people, if they were wise, shou'd prevent betimes the wrath of those offended Deities, by revenging their Honour on that Impostour of a Bonza, and these European Pirates, who made their Idol of him. The people were too well perswaded of the Holiness of Xavier, to give credence to such improbable stories, as were rais'd of him; and all the Bonza's cou'd say against him, serv'd only to increase the publick hatred against themselves: Thus despairing of success amongst the multitude, they were forc'd to take another course, to*

destroy

destroy him in the good Opinion of the King.

About twelve Leagues distant from the Town, there was a famous Monastery of the *Bonza's*, the Superiour of which was one *Fucarandono*, esteem'd the greatest Scholar and most accomplish'd in all the Learning of *Japan*. He had read Lectures of the Mysteries of their Divinity for the space of thirty years in the most renown'd University of the Kingdom. But however skill'd he was in all Sciences, his Authority was yet greater than his Knowledge. Men listen'd to him as to the Oracle of *Japan*, and an implicit Faith was given to all he said. The *Bonza's* of *Fucheo* were perswaded, that if they cou'd bring him to the Town, and set him up against *Xavier*, in presence of the Court, they shou'd soon recover their lost Honour; such confidence they had of a certain Victory over the *European* Doctor. On this account they writ to *Fucarandono*, with all the warmth of an earnest Invitation, and sent him word, That if he wou'd give himself the trouble of this little Journey, to revenge the injury they had receiv'd, they wou'd carry him back in triumph on their Shoulders to his Monastery.

The *Bonza*, who was full as vain as he

L I

was

*A new Artifice
of the Bonza's
against the
Saint.*

was learn'd, came speedily, attended by six *Bonza's*, all Men of Science, but his inferiours and Scholars. He enter'd the Palace at that point of time, when *Xavier* and the *Portugueses* had Audience of the King, for their last farewell, being to embark the next morning. Before the King had dismiss'd them, he was inform'd, that *Fucarandono* desir'd to kiss his Hand, in presence of the *Portuguese Bonza*. At the name of *Fucarandono*, the King was a little nonplus'd, and stood silent for some time, suspecting that he came to challenge Father *Xavier* to a Disputation, and devising in himself some means of breaking off this troublesome affair, as he afterwards acknowledg'd. For whatever good Opinion he had of the Saints Ability, yet he cou'd not think him strong enough to encounter so formidable an Adversary; and therefore out of his kindness to him, was not willing to expose him to a disgrace in publick. *Xavier*, who perceiv'd the Kings perplexity, and imagin'd from whence it might proceed, begg'd earnestly of his Majesty, to give the *Bonza* leave of entrance; and also free permission of speaking. *For, as to what concerns me*, said the Father, *you need not give your self the least disquiet. The Law I preach is no earthly Science,*
taught

taught in any of your Universities, nor a Humane Invention; 'tis a Doctrine altogether Heavenly, of which God himself is the only teacher. Neither all the Bonza's of Japan, nor yet all the Scholars extant in the World, can prevail against it, any more, than the shadows of the night against the Sun-beams of the rising-Sun.

The King at the request of *Xavier* gave entrance to the *Bonza*. *Fucarandonno*, after the three usual reverences to the King, seated himself by *Xavier*; and after he had fix'd his Eyes earnestly upon him, *I know not*, said he, with an over-weening look, *if thou knowest me; or, to speak more properly, if thou remembrest me. I remember not*, said *Xavier*, *that I have ever seen you.* Then the *Bonza* breaking out into a forc'd laughter, and turning to his fellows, *I shall have but little difficulty in overcoming this Companion, who has convers'd with me an hundred times, and yet wou'd make us believe, he had never seen me:* Then looking on *Xavier*, with a scornful smile, *Hast thou none of those Goods yet remaining*, continu'd he, *which thou soldest me at the Port of Frenajoma?* In truth, reply'd *Xavier* with a sedate and modest Countenance, *I have never been a Merchant in all my life, neither have I ever been at the Port of Frenajoma. What*

The beginning of the Conference betwixt Xavier and Fucarandonno.

a beastly forgetfulness is this of thine, pursu'd the Bonza, with an affected wonder, and keeping up his bold laughter, how canst thou possibly forget it? Bring it back to my remembrance, said Xavier mildly, you who have so much more Wit, and a Memory happier than mine. That shall be done, rejoind the Bonza, proud of the Commendations which the Saint had given him. 'Tis now just fifteen hundred years, since thou and I, who were then Merchants, traded at Frenajoma, and where I bought of thee an hundred Bales of Silk, at an easy pennyworth; dost thou yet remember it? The Saint, who perceiv'd whether the discourse tended, ask'd him very civilly, of what age he might be? I am now two and fifty, said Fucarandono. How can it then be, reply'd Xavier, that you were a Merchant fifteen hundred years ago, that is fifteen Ages, when yet you have been in the World, by your own confession, but half an Age? And how comes it, that you and I then traffick'd together at Frenajoma, since the greatest part of you Bonza's maintain, that Japan was a Desert, and uninhabited at that time? Hear me, said the Bonza, and listen to me as an Oracle, I will make thee confess, that we have a greater know'edge of things past, than thou and thy fellows have of the present. Thou art then

to understand, that the World had no beginning, and that Men, properly speaking, never die. The Soul only breaks loose from the Body in which it was confin'd; and while that Body is rotting under ground, is looking out for another fresh, and vigorous Habitation, wherein we are born again, sometimes in the nobler, sometimes in the more imperfect Sex, according to the various Constellations of the Heavens, and the different Aspects of the Moon. These alterations in our Birth, produce the like changes in our Fortune. Now, it is the recompense of those who have liv'd virtuously, to preserve a constant memory of all the lives which they have pass'd through, in so many Ages; and to represent themselves, to themselves, entirely, such as they have been from all Eternity, under the figure of a Prince, of a Merchant, of a Scholar, of a Souldier, and so many other various forms. On the contrary, they who, like thee, are so ignorant of their own Affairs, as not to understand who, or what they have been formerly, during those infinite revolutions of Ages, shew that their Crimes have deserv'd death, as often as they have lost the remembrance of their lives in every change.

The Portuguese, from whose relation we have the knowledge of what is above written, and who was present at the Dispute, as himself informs us, in his Book

The advantage
of the dispute on
the side of Xa-
vier.

of Travels, gives us no account of the Answers which were made by *Xavier*. *I have neither Knowledge, nor Presumption enough*, says he, *to relate those subtle and solid Reasons, with which he confuted the mad imaginations of the Bonza.* We only have learnt from this Portuguese, that *Fucarandono* was put to silence upon the point in question, and that a little to save his Reputation, he chang'd the Subject, but to no purpose, for even there too he was confounded; for, forgetting those decencies, which even Nature prescribes to Men, and common Custom has taught us in civil Conversation, he advanc'd infamous Propositions, which cannot be related without offending Modesty; and these he maintain'd with a strange impudence, against the Reasons of the Father, though the King and the Noble Auditory, thought the Christian Arguments convincing. But the Bonza still flying out into Passion, and continuing to rail and bawl aloud, as if he were rather in a Bear-garden, than at a solemn Disputation, one of the Lords there present said, smiling, to him, *If your business be fighting, why did not you go to the Kingdom of Amanguchi, when they were in Civil-Wars; there you might have found some one or other, with whom you might have gone to hard-heads.* What make you here,
where

where all things are at quiet ? But, if you came hither to dispute, why do you not carry on your Argument with mildness and good manners, according to the Copy which is set you by the European Bonza ?

This sharp raillery had no effect upon *Fucarandom*. He reply'd to the Lord, with so much impudence, and haughtiness, that the King, whose Patience was tir'd with so much insolence, caus'd him to be put out of the Hall, saying, *That his Coat of a Bonza, was the only protection of his life.* The affront which *Fucarandom* had receiv'd, was interpreted by the *Bonza's* as an injury done to the Gods; and as such they declar'd it to the People, saying, *That Religion was profan'd, and that the King, the Court, and the whole Nation had incurr'd the wrath of Heaven.* Upon which pretence they shut up the Temples, and wou'd neither offer Sacrifice, nor accept of Alms. The Multitude, which had already been dispos'd to rise, began to get together, and had certainly taken Arms, if the King, by good management, had not somewhat calm'd their Spirits.

In the mean time the *Portugueses*, not believing themselves to be secure against the rage of a Superstitious People; and having just grounds of apprehending,

The fury of the Bonza's forces the Portuguese to retire to their Ship.

that the affront which *Fucarandono* had receiv'd, might be reveng'd on their persons, return'd with all expedition to their Ship, designing to set Sail with the benefit of the first fair Wind: At their departure from the Town, they intreated Father *Xavier* to follow them; but he cou'd not resolve to run off like a Fugitive; or, to forsake those new Christians, whose ruine had been sworn by the Heathen Priests. How eager soever those Merchants were to get out of a Country where their lives were in so little safety, yet their fear for Father *Xavier* kept them lingering there some days longer; they deputed the Captain of the Vessel to him, who was to desire him in their name to make haste to them. *Edward de Gama*, after a long enquiry, found him at last in a poor Cabin, with eight Christians, who, having been the most zealous in opposition of the *Bonza's*, were in reason to expect the more cruel usage at their hands, and were content to offer up their lives, provided they might die in the Arms of the Man of God.

The Captain of the Ship endeavours to persuade Xavier to return; but in vain.

The Captain urg'd him with the strongest Reasons which he cou'd invent, and set before him all the dangers which attended him: that, being at the mercy of the *Bonza's*, his death was inevitable; and

and that the means of escaping wou'd be lost, when once the Tempest shou'd begin to rise. The Father, far from yielding to these Arguments, was offended at the Captain and the Merchants, for desiring to hinder him from the Crown of Martyrdome, which he had taken so long a Journey to obtain: *My Brother*, said he to *Gama*, with a fervour which express'd the holy ambition of his Soul, how happy shou'd I be, if I cou'd receive what you reckon a disgrace, but what I account a Sovereign Felicity! but I am unworthy of that favour from Almighty God; yet I will not render my self more unworthy of it, which assuredly I shou'd, if I embark'd with you. For what scandal shou'd I give, by flying hence, to my new Converts? Might they not take occasion from it, to violate their promises to God, when they shou'd find me wanting to the duty of my Ministry? If, in consideration of that Money, which you have receiv'd from your passengers, you think your self oblig'd to secure them from the danger which threatens them, and for that reason, have summon'd them on Board; ought not I by a stronger motive, guard my Flock, and die with them for the sake of a God, who is infinitely good, and who has redeem'd me at the price of his own life, by suffering for me on the Cross? Ought not I

to

to seal it with my Blood, and to publish it by my death, that all men are bound to sacrifice their Blood and Lives to this God of Mercies?

The Captain takes up a Resolution to stay with Xavier.

This generous answer, wrought so much upon the Captain, that, instead of doubling his solicitations on Father Xavier, he resolv'd to partake his Fortune, and not to leave him. Having taken up this Resolution, without farther care of what might happen to his Ship, or what became of his own person, and accounting all his losses for a trifle, while he enjoy'd the Company of Xavier; he return'd indeed to his Merchants, but it was only to declare to them the determination of the Father, and his own also; that in case they wou'd not stay, he gave up his Vessel to them: they were supply'd with Mariners and Souldiers, and had plentiful Provisions laid in, both of Food and Ammunition for War. They might go at their pleasure, wheresoever they design'd, but for his own particular, he was resolv'd to live and die with the Man of God.

Not a Man of them but subscrib'd to the Opinion of the Captain; and they were one and all for following his Example, and the Fortune of the Saint. Suddenly they put into the Port again; for the

the Ship had lain off at a good distance, for fear of some attempt, which might be made upon it from the Town; Soldiers were left for its defence; and the Captain and Merchants came in Company to *Fucheo*. Their return gave new vigour to the Christians, and amaz'd the People, who cou'd not but wonder that so poor a man shou'd be had in such esteem by his Country-men, that they chose rather to run the hazard of their wealth, and of their lives, than to lose the sight of him.

This prompt return broke all the measures of the *Bonza's*; whose courage had been swell'd by the flight of *Gama*; A new Enter-prise of the Bonza's against him. which had given them the opportunity of making their Cabals against the Christians: but when they found that those designs might possibly miscarry; and that on the other side, they were again desy'd to a new Conference on the Subject of Religion, they thought good to accommodate themselves a little to the times, and to renew the dispute betwixt *Xavier* and *Fucarandono* before the Court. To seem before-hand with the Christians, they made it their own Petition to the King, who freely granted it, but on some conditions, which were to be observ'd on either side; these Articles were, *That*
noise

noise was to be banish'd in dispute ; no flying out to be permitted, nor any provocation by sharp language. That the Arguments and Answers were to be couch'd in precise terms, and drawn up in form of a just dispute, as it shou'd be agreed by the Judges, who were to moderate : That the approbation of the Audience was to decide the Victory : That if the Point were doubtful betwixt them, the Suffrages shou'd be taken, and that he shou'd be judg'd to have reason on his side, who had the majority of Voices. Lastly, That whoever was willing to enter himself a Christian, might profess his Faith, without hindrance or molestation from any man. These Conditions were too reasonable to be accepted by the Bonza's. They appeal'd from the King, to the King better inform'd, and told him boldly, that in matters of Religion, it was not just that the Profane, (that is the Layety) shou'd be Umpires : but when they found the King resolv'd to maintain his point, they quitted theirs. The next morning was agreed on for the Conference ; and some of the most understanding Persons of the Court were appointed Judges. Fucarandono made his appearance at the time, attended by three thousand Bonza's. The King, who was either apprehensive of his own safety, amongst

amongst that Religious rabble, or fear'd at least that some disorder might ensue, permitted but four of all the squadron to enter; and sent word to the others, for their satisfaction, that it was not honourable for so many to appear against a single man.

Xavier, who had notice sent him from the King, that his Adversary was on the place of Combat, came accompanied with the chiefest of the *Portugueses*, all richly habited, who appear'd as his Officers, and pay'd him all possible respect, attending him bare-headed, and never speaking to him but on the knee. The *Bonza's* were ready to burst with envy, beholding the pompous entry of their Antagonist: And that which doubled their despight, was, that they over-heard the Lords, saying to one another; *Observe this poor Man, of whom so many ridiculous Pictures have been made to us, wou'd to God our Children might be like him, on Condition the Bonza's might say as bad of them, as they speak of him: Our own eyes are witnesses of the truth; and the palpable Lyes which they have invented, shew what credit is to be given to them.* The King took pleasure in these discourses, and told those Lords, that the *Bonza's* had assur'd him, that he shou'd

He returns to the Palace, to renew the Conference with Fucarandono.

be

be sick at heart, at the first appearance of Father *Francis*. He acknowledg'd he was almost ready to have believ'd them; but being now convinc'd by his own experience, he found that the Character of an Embassadour from Heaven, and Interpreter of the Gods, was not inconsistent with a Lyar. *Fucarandono*, who heard all these Passages from his place, took them for so many ill Omens, and turning to his four Associates, told them, *that he suspected this day wou'd be yet more unsuccessful to them than the last.*

The King receiv'd Father *Xavier* with great civility, and after he had talk'd with him some time in private, very obligingly, order'd him to begin the disputation. When they had all taken their places, *the Saint demanded of the Bonza*, as the King had desir'd him, *For what reason the Christian Religion ought not to be receiv'd in Japan?* The *Bonza*, whose haughtiness was much abated, reply'd modestly, Because it is a new Law, in all things opposite to the ancient establish'd Laws of the Empire: and that it seems made on purpose to render the faithful Servants of the Gods contemptible, † as annulling the priviledges which the *Cubosama's* of former Ages, had conferr'd on the *Bonza's*, and teaches that

The dispute renew'd.

† *An Argument ready cut and dry'd, for the use of any Church by Law establish'd.*

out

out of the Society of Christians there is no Salvation. But especially, *added he, a little kindling in the face,* because it presumes to maintain, that the holy *Amida* and *Xaca*, *Gizon* and *Canon*, are in the bottomless pit of smোক, condemn'd to everlasting punishment, and deliver'd up in prey, to the Dragon of the house of night. After he had thus spoken, the *Bonza* held his peace: And *Xavier*, who had receiv'd a sign from the King, to make reply, said at the beginning of his discourse, *that seeing Fucarandono had mingled many things together, it was reasonable, for the better clearing of the difficulties, to tie him up to one single proposition, which was not to be left, 'till it was evacuated, and plainly found to be either true or false.* All agreed this was fair, and *Fucarandono* himself, desir'd *Xavier* to shew cause, why he and his Companions, spoke evil of the Deities of the Country?

The Saint reply'd, *That he gave not to Idols the name of Gods; because they were unworthy of it: and that so sacred a Title was only proper to the Sovereign Lord, who had Created Heaven and Earth. Then he proceeded to discourse of the Divine Being, and describ'd those Properties, which are known to us by the light of Nature:*

that

The answer of Xavier to the first question of Fucarandono.

that is to say, his Independence, his Eternity, his Omnipotence, his Wisdom, Goodness, and Justice, without circumscription. He made out, that those infinite perfections could not be comprehended by any created understanding, how refin'd soever. And thus having fill'd his Auditors with a vast Idea of the Deity, he demonstrated, that the Idols of Japan, who, according to the Japonians themselves, had been men, subject to the common Laws of Time and Nature, were not to be accounted Gods; and at the most were only to be reverenc'd as Philosophers, Law-givers, and Princes; but not in the least as Immortal Powers; since the date, both of their birth, and death, was register'd in the publick Monuments. That, if their Works were duly consider'd, they were yet less to be accounted for Omnipotent. That having not been able, after their decease, to preserve their Stately Palaces, and Magnificent Sepulchres from decay, there was no appearance that they had built the Fabrick of the Universe, or cou'd maintain it, in its present state. Lastly, that this appertain'd alone to the true God, who is worshipp'd by the Christians: and that, considering the beauty of the Heavens, the fruitfulness of the Earth, and the order of the Seasons, we might conclude, That he only who is a Spirit,

Spirit, Eternal, All Powerful, and All Wise, cou'd be the Creatour, and absolute Commander of the World. As soon as Xavier had concluded, the whole Assembly cry'd out, that he spoke reason: and the Judges immediately pronounc'd, as a manifest truth, that the *Pagods* were not Gods. *Fucarandono* wou'd have reply'd, but the general cry gave it for a cause decided. And the King impos'd silence on the *Bonza*, according to the Articles of Agreement.

Thus the *Bonza* pass'd on to another question in his own despight; and ask'd Father Xavier, why he allow'd not of those Bills of Exchange, which they gave in favour of the dead; since the Rich found their accompt in them, and that they had their return of their money with Usury in Heaven. The Father answer'd, that the right we had to a better world, was founded not on those deceitful Letters, but on the good works, which are practis'd with the Faith and Doctrine which he preach'd. That he who inspir'd it into our Souls, was *Jesus Christ* the true and only Son of God, who was Crucify'd for the Salvation of Sinners; and that they who preserv'd that living Faith 'till death, thou'd certainly obtain Eternal happiness:

M m

that

The second question of Fucarandono, to which the Father answers with the same success as to the former.

that for what remain'd, this holy Law was free from worldly interest, and that it excluded not from Heaven either the poor, or Women; that even poverty, which is patiently endur'd, was a means of gaining the Kingdom of Heaven: and that the weaker Sex, had greater advantages than ours, by reason of that modesty and piety, which is almost inherent in their nature. The applause which follow'd this discourse was general: only *Fucarandono*, and his Companions, who had not wherewith to reply; and yet were too obstinate to recant, kept a discontented silence. It was judg'd that *Xavier's* Opinion was the more reasonable, and the dispute adjourn'd to the day following.

*The sequel of the
dispute betwixt
Xavier, and
Fucarandono.*

These ill successes wou'd have driven the *Bonza* to despair, if his presumption had not kept up his Spirits: he return'd at the time appointed; but as if he distrust'd his own strength, as presuming as he was, he brought with him six other *Bonza's*, the most learned amongst them, and chosen out of all their Sects; not to be bare Spectatours of the Combat, but to relieve each other, and to charge every one in his turn. At the first they propounded very subtile questions concerning the Mysteries of our Faith;

Faith ; Father *Xavier* was surpris'd at the hearing of them : and as those questions which are not reported by the *Portuguese*, particularly, were in all likelihood above the knowledge of the *Pagans*, he was almost induc'd to think the Devil had suggested them : at the least he acknowledg'd that to solve them he needed an extraordinary assistance from above ; and desir'd the *Portugueses* to second him with their Prayers, during the disputation : whether he receiv'd that supernatural assistance, or that those difficulties did not so much surpass his knowledge, as he had thought, he answer'd to the satisfaction of the whole Assembly. When Judgment was pass'd that those questions were fully decided, one of the *Bonza's*, whose heart was wholly set on riches, and who believ'd that there was nothing more charming in the World, than Gold and Silver, undertook to prove that God was an Enemy to the Poor : 'For, *said the Bonza*, since he denys them those blessings, which he bountifully gives the Rich, and in causing them to be born in a mean condition, exposes them to all the Miseries and ignominy of life, is it not a sign, that he has neither kindness nor value for them ?

Xavier deny'd the Consequence of that proposition; and argu'd both from the Principles of Morality, which look on Riches as false goods, and out of the grounds of Christianity, which in respect of Salvation, count them true evils: he reason'd thereupon so justly, and withal so clearly, that his Adversaries were forc'd to give up the cause, according to the Relation of the *Portuguese*, who was witness of it. After this, they advanc'd such extravagant and mad Propositions, that they cost the Father no trouble to confute; for they destroy'd themselves. But the most pleasant part of this days work was, that the seven *Bonza's* not being able to agree, on some points of Doctrine, fell foul on each other, and wrangled with so much heat and violence, that at last they came to down-right railing; and had proceeded to blows, if the King had not interpos'd his Authority, which frighten'd them into quiet. This was the end of that days disputation; and nothing more confirm'd the minds of the Auditors, on the side of *Xavier*, than to see his Adversaries at Civil Wars amongst themselves.

*The honour
which the King
of Bungo does
to Xavier.*

The King going out of his Palace, the next morning, with a great attendance, to walk in the Town, according to his custom,

custom, and passing by the house where the *Portugueses* lodg'd, sent a message to the holy man, desiring him to come to his Gardens, where he wou'd shew him sport, provided he came well arm'd; for he was to kill with one blow two *Kites* or *Puttocks*, at the least, out of those seven, which yesterday endeavour'd to have pull'd out his eyes. *Xavier*, who easily understood his meaning, came out to pay him his respects, and to acknowledge the honour which was done him. The King took him by the hand, and led him to the Palace amidst the acclamations of the People. The seven *Bonza's* represented by the seven *Kites*, were already in the Hall, with a confirm'd impudence, and so much the more haughty, as they had the less reason so to be: according to the usual character of vain and self-opinion'd men.

The first step they made in order to a new dispute, was to enter a protestation in writing, against the judgment and proceedings of the former day; wherein they declar'd void the sentence of the *Umpires*, appeal'd from them, and set forth new objections and difficulties, upon the questions formerly debated. The King answer'd himself, that

Toe Bonza's present a writing to the King, but without effect.

M m 3 those

those Points which had been decided, had no need of any further explanation: and that they were already ty'd up, by the Conditions of the Conference, which both Parties had accepted. He added, that Father *Xavier* was ready to go on Ship-board; and that it was not reasonable to lose time by fruitless repetitions; but if they had any new questions to propose, let them begin, and they should be heard: if not, they had free licence to depart.

*They wrangle
about the signi-
fication of words*

This positive answer, constrain'd them to supersede their writing, and to pitch on other matters. *Fucarandono* affecting an air of devotion, and modesty, ask'd, *Why the Christians gave obscene names to the Saints in Paradise, whensoever they invoc'd them in their publick Prayers: giving him to understand, that Sancte in the Japonian Language, signify'd something too dishonest to be spoken.* The Father declar'd that the word in Latine had only a pure, and pious meaning. Nevertheless that it might not give scandal, nor pollute the imagination of the *Japonians*, by an equivocal sound; he order'd the new Christians from thenceforward, to use the word *Beate* instead of it; and to say, *Beate Petre, Beate Paule*, in the room of *Sancte Petre, Sancte Paule*.

Paule. Concerning the name of God, the *Bonza's* wou'd also have fastned a quarrel on the Father; because *Dajus* in their Tongue signifies a Lie. He laugh'd at this ridiculous exception, which was in effect a meer jingle; and the Judges and Audience concluded it to be no more.

Three other points, on which the *Bonza's* more insisted, were thought to be more solid, and of greater consequence. The first was propos'd on this manner: *Either God foresaw that Lucifer and his Accomplices wou'd revolt and be damn'd Eternally, or he foresaw it not. If he had no foresight of it, his prescience did not extend so far, as you wou'd have us to believe; but if he foresaw it, the consequence is worse, that he did not hinder this Revolt, which had prevented their damnation: Your God, being as you say, the Fountain of all goodness, must now be acknowledged by you, for the original cause of so much evil. Thus you are forc'd, said the Bonza, to confess, either ignorance or malice in your God.*

Xavier was so much amaz'd to hear a *Bonza* reasoning like a School-man, that turning to *Edward de Gama*, who was by him: See, (says he softly in Portuguese, that he might not be understood

by the Japonians) see how the Devil has sharpen'd the Wit of these his Advocates. In the mean time, one of the Bonza's coming up to the charge, said, according to the same Principle, *That if God had foreknown that Adam would sin, and cast down together with himself his whole Progeny into an Abyss of miseries, why did he create him? At least when our first Father was ready to eat of the forbidden Fruit, why did not that Omnipotent Hand, which gave him being, annihilate him at the same moment?*

A third Bonza, taking the word, urg'd him with another Argument. *If our Evil be as ancient as the World, said he subtilly, why did God let so many Ages pass away, without giving it a remedy? Why did he not descend from Heaven, and make himself Man, to redeem humane kind, by his death and sufferings, as soon as ever Man was guilty? To what degree did those first men sin, to become unworthy of such a favour? And what has been the merit of their Descendants, that they should be more favourably treated than their Predecessors?*

He answers the Objections of the Bonza's, and their Replies.

These difficulties did not appear new to Xavier, who was very learn'd; and who had read whatsoever the Fathers, and School Divines had said concerning them.

them. He answer'd without doubt, according to their Doctrine ; but the *Portuguese*, who relates the Objections, durst not undertake to write the Solutions of them, if we will believe himself, because they surpass'd the Understanding of a Merchant. The *Bonza's* made many Replies, to all which the Father gave the proper Solutions in few words, and according to the Rules of the Schools : whether it were that they comprehended not the Solutions, or were it out of their hot-headedness, or that they seem'd not to understand them, to avoid the shame of being baffled, they yeilded not, but cry'd out louder than before. As they disputed more for Victory than Truth, they deny'd all things, even to those Principles which are self-evident ; pretending thereby to encumber their Opponent. *Xavier* knew what use to make of his advantages, he turn'd the Confusion upon them, by reducing them to manifest contradictions, from whence they cou'd never disingage themselves. So that, instead of answering, they gnash'd their Teeth, foam'd at Mouth and stamp'd, and star'd about like Mad-men. The King, whose Indignation was rais'd, by seeing the obstinacy of the *Bonza's*, said to them in a kind of Passion, *As for my self,*

self, as far as I am capable of judging, I find that Father Xavier speaks good Sense, and that you know not what you say. You shou'd either understand better, or be less violent, than you appear, to judge of these Truths without prejudice. But if the Divine Law be wanting to you, make use of your Reason, which of it self will let you see, that you are not to deny things which are evident, nor to bark like Dogs. After these words he rose from his Seat, and taking Xavier by the Hand, brought him back to his own Lodging. The people, who follow'd in great multitudes, made loud acclamations, and the Streets rung with the Praises of the holy Man. While the Bonza's, mad with rage and envy, cry'd out aloud, *May the fire of Heaven fall down upon a Prince, who suffers himself to be so easily seduc'd, by this Foreign Magician.*

*The fruit of his
Disputation
with the Bon-
za's.*

Thus concluded the Disputations which he had with *Fucarandono* and the Bonza's: They were very glorious for him, and for the Religion vvhich he preach'd; but brought not forth the expected fruit, amongst the Idolaters who were present at them. For neither the *Portuguese* Author, whom we have frequently cited, nor other Historians of the Father's Life, make mention of any new Conversions which

which were made ; and it affords great occasion for our wonder, that the Lords of the Court, who so much approv'd the Doctrine of Christianity, shou'd still continue in the practice of Idolatry, and of their Vices ; If it were not always to be remembred, that in Conversion, the light of the Understanding avails nothing, unless the Heart be also touch'd ; and that the Philosophers, of whom St. Paul speaks, *having known God, did not glorify him as God.* Nevertheless we may probably believe, that these Disputations in progress of time fail'd not of their due effect : And 'tis also probable, that they were the Seed of those wonderful Conversions, which were made in following years.

Father *Xavier*, went the next morning to take his last farewell of the King, who vvas more kind to him than ever ; and parted from *Japan* the same day, which was *Nov. 20th.* in the year 1551. having continu'd in that Country two years and four months.

Not long before God had made known to his Servant, that the Town of *Malacca* was besieg'd by Sea and Land ; and that the King of *Jentana*, a *Saracen*, was personally before it, with an Army of twelve thousand Men. That neither the

Conduct

He leaves Japan, and returns to the Indies.

God reveals to him the Siege of Malacca.

Conduct of the Governour *Don Pedro de Silva*, nor the Succours of *Don Fernandez Carvalio*, had been able to defend it against the attempts of the *Barbarians*; that the *Javans*, a fierce and warlike people, had master'd that place; that of three hundred *Portugueses*, who were within it, above an hundred had been put to the Sword, and the rest of them had only escap'd by retiring into the Fortrefs. In short, that *Malacca* was now become a place of horror; and that the Enemy wearied with the slaughter, had reserv'd many thousands of the Inhabitants for the Chain. The Saint inform'd *Gama*, and the *Portugueses* of the Ship, of these sad tidings, before they left the Port; and declar'd to them, that the sins of that corrupt City had drawn down the Curse of God upon it, as he had foretold and threatn'd; but he desir'd them at the same time, to supplicate the Father of all Mercies, for the appeasing of his Divine Justice, and he himself pray'd earnestly in their behalf. Besides the two *Japanners*, *Matthew* and *Bernard*, who had constantly follow'd the Father, and wou'd never forsake him, an Ambassadour from the King of *Bungo*, embark'd with him in the same Vessel. The business of this Embassy was to seek the friend-

friendship of the Viceroy of the *Indies*; and to obtain a Preacher from him, who might finish the Conversion of that Kingdom, in the room of Father *Xavier*.

They sail'd along the Coasts for the space of six days, and the Navigation was prosperous, till they made an Island belonging to the King of *Minaco*, call'd *Meleitor*: From whence crossing a Streight, they put out into the main Ocean. At that time the change of the Moon alter'd the Weather; and there blew a furious South-wind, so that the Pilot with all his Art cou'd not bear up against it. The Tempest carry'd the Ship into a Sea, unknown to the *Portugueses*; and the Face of Heaven was so black with Clouds, that during five days and nights there was no appearance of Sun or Stars: Insomuch, that the Mariners were not able to take the Elevation of the Pole, and consequently not to know vvhhereabouts they were. One day towards the Evening, the Wind redoubled with so much fury, that the Vessel had not povver to break the Waves, so high they vvent, and came on with so much violence. In this terrible conjuncture they thought fit to cut down the Fore-castle, that the Ship might work the better,

What happens to him in his return from Japan to the Indies.

ter, after vvhich they bound the Sloop which follow'd, vvith thick Cables to the Ship; but night coming on, vvhile they were thus employ'd, and being verry dark, abundance of Rain also falling at the same time, vvhich increas'd the Tempest, they cou'd not draw out of the Sloop five *Portugueses* and ten *Indians*, as well as Slaves and Mariners, which vv ere in her.

*How Xavier
behaves him-
self during the
Tempest.*

Those of the Ship had neither comfort nor hope remaining, but in the company and assistance of Father *Xavier*. He exhorted them to lament their Sins, thereby to appease the wrath of God, and he himself pour'd forth whole showers of Tears before the Face of the Almighty. When night was now at the darkest, a lamentable cry was heard, as of people just upon the brink of perishing, and calling out for succour. The noise came from the Sloop, vvhich the violence of Winds had torn off from the Vessel, and which the Waves were hurrying away. As soon as the Captain had notice of it, he order'd the Pilot to turn towards those poor Creatures, without considering, that by his endeavour of saving his Nephew *Alphonso Calvo*, vvho was one of the five *Portugueses* in the Sloop, the Ship must certainly be lost,
and

and himself with her. In effect, as it was difficult to steer the Ship, when they wou'd have turn'd her towards the Sloop, she came across betwixt two Mountains of Water, which lock'd her up betwixt them; one of those Waves fell upon the Poop, and wash'd over the Deck; and then it was, that the whole Company thought their business was done, and nothing but cries and lamentations were heard on every side. *Xavier*, who was at his Prayers in the Captain's Cabin, ran out toward the noise, and saw a miserable object, the Vessel ready to bulge, the Seamen, the Souldiers, and the Passengers, all tumbling in confusion on each other, deploring their unhappy destiny, and expecting nothing but present death. Then the holy Man lifting up his Eyes and Hands to Heaven, said thus aloud, in the transport of his fervour, *O Jesus, thou love of my Soul, succour us! I beseech thee, by those five wounds, which for our sakes thou hast suffer'd on the Cross.* At that instant the Ship which already was sinking under Water, rais'd her self aloft, without any visible assistance. and gain'd the surface of the Waves. The Mariners encourag'd by so manifest a Miracle, so order'd the Sails, that they had the Wind in Poop, and pursu'd their course, In

*What happens
to the Chaloop
belonging to the
Ship.*

The LIFE of Book V.

In the mean time the Sloop was vanish'd out of sight: and no man doubted but she was swallow'd by the Waves. The Captain lamented for his Nephew, the rest shed tears for their lost Companions. As for the Father, his greatest affliction was for two *Mahometan* Slaves, whom he cou'd not convert to Christianity. He sigh'd, in thinking of their deplorable condition, but in the midst of these anxious thoughts, entring into himself, or rather wholly recollecting himself in God, it came into his mind to intercede with Heaven for the protection of the Sloop, in case it were not already lost. In this he follow'd the inspiration of the holy Spirit, and his Prayer was not yet ended, when he perceiv'd that it was heard: Insomuch, that turning towards *Edward de Gama*, who was oppress'd with sadness; *Afflict not your self, my Brother*, said he, with a chearful Countenance, *before three days are ended, the Daughter will come back, and find the Mother.* The Captain was so buried in his grief, that he savv too little probability in what the Father said, to found any strong belief upon it. Which notwithstanding, at break of day, he sent one up to the Scuttle, to see if any thing were within ken; but nothing was discover'd, saving the Sea,

Sea, which was still troubled, and white with foam. The Father, who had been in private at his devotions, came out two hours after, with the same cheerfulness upon his Countenance; and having given the good day to the Captain and Pilot, and six or seven Portuguese who were in Company, he enquir'd, *If they had not yet seen the Chalop?* they answer'd they had not: and because he desir'd that some one might again get up to the Scuttle, one of the Portuguese call'd *Pedro Veglio*, reply'd thus bluntly, *Yes Father, the Chalop will return, but not 'till another be lost*: he meant that it was impossible the same Chalop shou'd come again.

Xavier mildly reprehended *Veglio* for his little Faith; and told him, nothing was impossible to God. The confidence which I have in the Divine mercy, *said* he, gives me hope, that they, whom I have put under the protection of the *Holy Virgin*, and for whose sake I have vow'd to say three Masses to our *Lady of the Mountain*, shall not perish. After this, he urg'd *Gama* to send up to the Scuttle for discovery: *Gama*, to satisfy the man of God, went up himself with a Sea-man; and after having look'd round him for the space of half an hour, neither he

He expects the return of the Chalop (or Cockboat) notwithstanding all appearances to the contrary.

nor the other cou'd see any thing. In the mean time, *Xavier*, whose stomach was turn'd with the tossing of the Ship, and who had been two days and three nights, without eating, was taken with a violent head-ach, and such a giddiness, that he cou'd scarcely stand. One of the *Portuguese* Merchants, call'd *Ferdinand Mendez Pinto*, desir'd him to repose a little while, and offer'd him his Cabin; *Xavier*, who by the Spirit of mortification, usually lay upon the Deck, accepted his courtesie, and desir'd this further favour, that the Servant of this Merchant, who was a *Chinese*, might watch before the door, that none might interrupt his rest.

*He renews his
Prayers for the
return of the
Chalop.*

The intention of the Father, was not to give the least refreshment to his Body: he set himself again to Prayers, and it was affirm'd by the *Chinese* Servant, that from seven in the morning, when he retir'd, he had been constantly on his knees, 'till the evening, groaning in the agony of his Spirit, and shedding tears. He came out from his retirement after Sun set, and once more enquir'd of the Pilot, if they had not seen the Chalop, which cou'd not possibly be far distant. The Pilot reply'd, that it was in vain to think of her, and that it was impos-
sible

sible for her to resist so furious a Tempest. But in case that by some wonderful accident, or rather by some miracle, she had been preserv'd, she must of necessity be at fifty leagues distance from the Ship. *'Tis the propriety of Christian confidence to remain unshaken, and secure, when humane reason leaves us destitute of hope.* The Saint acknowledg'd, the Pilot to have spoken judiciously, and yet doubted not but the Chalop wou'd return. He constantly maintain'd, that she cou'd not be far off; and press'd him to send up to the Scuttle before the dusk. The Pilot, less out of complaisance to the Father, than out of his desire to deceive him, went up himself, and cou'd discover nothing. *Xavier*, without any regard to the affirmation of the Pilot, instantly desir'd the Captain to lower the Sails; that the Chalop might more easily come up with the Ship. The authority of the holy man, carri'd it, above the reasons of the Pilot: The Sail-yard was lower'd; and a stop was made for almost three hours. But at length, the Passengers grew weary, as not being able any longer to bear the rowling of the Ship, and one and all cry'd out to Sail. The Father upbraided them with their impatience: and himself laid hold

on the Sail-yard, to hinder the Seamen, from spreading the Sails: and leaning his head over it, broke out into sighs and sobbings, and pour'd out a deluge of tears.

He prays once more for the return of the Chalop.

He rais'd himself a little after, and keeping his eyes fix'd on Heaven, yet wet with tears; O *Jesus, my Lord and my God*, said he, *I beseech thee by thy holy Passion, to have pity on those poor People, who are coming to us, through the midst of so many dangers.* He compos'd himself, after he had utter'd this, and continu'd leaning on the Sail-yard, wholly silent, for some time, as if he had been sleeping.

The Chalop appears, and comes up with the Ship.

Then a little Child, who was sitting at the foot of the Mast, cry'd out on the sudden, *a Miracle a Miracle, behold the Chalop.* All the Company gather'd together at the cry, and plainly perceiv'd the Chalop within musquet shot. Nothing but shouts and exclamations of joy were heard, while she drew still nearer and nearer to the Vessel. In the mean time, the greatest part fell down at the Feet of Father *Xavier*, and, confessing they were Sinners, unworthy the Company of a man so holy, ask'd him pardon for their Unbelief. But the Father, in great confusion, for being treated

treated in this manner, escap'd out of their hands as soon as possibly he cou'd; and shut himself up within the Cabin. In conclusion, the Chalop came up with the Ship; and it was observ'd, that though the Waves were in great agitation, she came right forward, without the least tossing, and stop'd of her self. It was also taken notice of, that she continu'd without any motion, 'till the fifteen men which she carri'd, were enter'd the Ship, and that the Seamen had fasten'd her behind the Poop. When they had embrac'd those men, whom so lately that had given for lost, every one was desirous of knowing their Adventures; and were much surpris'd to understand, that they were come through the midst of the most horrible tempest, which was ever seen, without any apprehension, either of drowning, or losing of their way: because, *said they*, Father *Francis* was our Pilot, and his presence freed us even from the shadow of any fear. When the Ships Company assur'd them, that the Father had been always with themselves, those of the Chalop, who had beheld him constantly steering it, cou'd not believe what had been told them. After some little dispute, on the matter of fact, both sides

concluded, that the Saint had been at the same time in two places: And this evident Miracle, made such an impression on the minds of the two *Saracen* Slaves, who had been in the Chalop, that they abjur'd their *Mahometism*. The impatience of these fifteen men, to behold their miraculous Steersman, who had so happily brought them to the Ship, and who vanish'd from their eyes, at the same moment, when they joyn'd her, oblig'd *Xavier* to come out, and shew himself. They wou'd have saluted him as their Protector, by prostrating themselves before him, but he wou'd not suffer it: declaring to them, that it was the hand of the Lord, and not his, which had deliver'd them from Shipwreck. At the same time he render'd publick thanks to God, for so eminent a favour, and order'd the Pilot to pursue his Voyage, assuring him, that he shou'd have a good wind immediately. The Pilots Experience of the Sea, did not promise him this sudden change; but this late deliverance of the Chalop, quicken'd his belief in the Fathers words; and it was not long, before he understood, that he who commands the winds and Seas, had authoris'd the holy man to make that Prediction.

The

The Sails were scarcely spread, when a north wind arising, the air clear'd up, and the Sea was immediately calm'd. So that in thirteen days sailing, they arriv'd at the Port of *Sancian*, where the *Portuguese* Merchants of the Ship had traffique. As the season of sailing in those Seas, was already almost past, there were remaining but two Ships of the *Indies* in Port; one of which belong'd to *James de Pereyra*. The Ship of *Edward de Gama* not being in condition, to go on directly for *Malacca*, without stopping by the way, and having need of refreshment at *Sian*, the Saint went into the Ship of his friend *Pereyra*. It was wonderful, that at the same moment when he pass'd into that Vessel, the wind which for the space of fifteen days had blown at North, which was full in their faces, who were going for the *Indies*, came about on the sudden, so that the day following, which was the last of the year, 1551, they set Sail again. Another Ship, which was waiting also for a wind, set out in their Company; but that Vessel found afterwards to her cost, that she carri'd not the Apostle of the *Indies*.

He arrives at the Isle of Sancian; and goes off after a little time.

Before they put to Sea, *Xavier* discoursing with the Pilot concerning the

His Prediction to the Pilot.

dangers of the Ocean; it was the same Pilot, who had brought him from *Japan*, whose name was *Francis d'Aghiar*, foretold him that he shou'd not end his days upon the water. And, that no Vessel, wherein he shou'd be, shou'd suffer Shipwrack, were the Tempest never so outrageous. *d'Aghiar* was possess'd with so firm a belief of what the Father told him, and afterwards found the effect of it so manifest, on various occasions, that without observing either Winds or Seasons, he often put to Sea, in an old crazy Vessel, ill provided; insomuch, that they who were ignorant of the secret cause of this his confidence, took him for a rash presuming man, and of little understanding in Sea affairs.

*A mervellous
effect of the
Saints Prophecy*

Once, amongst many other times, he gave a demonstration, how much he rely'd on the promise of the Saint, and that was, in going from *Tenasserim* to the Kingdom of *Pegu*, in a light Barque, which was quite decay'd, and out of order. A Tempest rising in the midst of his Voyage, dash'd against the Rocks, and split in pieces some great Vessels, which were following the Barque of *d'Aghiar*. She alone seem'd to defy the Rocks; and while the Sea was in this horrible

horrible confusion, the Pilot sat singing at his ease, as if the Waters had been hush'd beneath him. A Passenger, who shook with fear, demanded of him, *With what courage he cou'd sing, when he was just upon the brink of death.* 'Tis because I fear nothing, reply'd Agbiar; and I shou'd fear nothing, added he, though the wayes should mount as high again, as now we see them, and my Barque were also made of glass: For the Father Master Francis has assur'd me, that I shou'd not dye upon the Seas, in whatsoever Vessel I shou'd go. Some Saracens, who were in the Barque, and who heard these sayings of the Pilot, were so mov'd with this continu'd Miracle, that they vow'd to become Christians, so soon as ever they shou'd come on shore: and they comply'd religiously with their promise. The Barque casting Anchor at *Tanar*, they receiv'd Baptism at that place; so much the more perswaded both of the truth of the Miracle, and of the Christian Faith, because they saw before their eyes upon the Coast, the wrecks of other Vessels, which were floating round about it.

The Conversations which Xavier had with *Pereyra*, during all the Navigation, were almost wholly relating to *Japan*,
 and

*He forms the
 design of carry-
 ing the Faith
 to China.*

and *China*. The Father told his friend, what progress the Faith had made in little time, in the Kingdoms of *Saxuma*, of *Amanguchi*, and of *Bungo*; and what hopes he had conceiv'd, to convert all those Islands with great ease, when once the *Chineses* shou'd be brought to acknowledge *Jesus Christ*. And on that motive, he had fix'd his resolution to go to *China*; that his return to the *Indies*, was only in order to this intended Voyage, after he had regulated the affairs of the Society at *Goa*. That on this account, he had brought with him from *Japan*, the Translation of his Catechism, into the *Chinese* Language: by the benefit of which he hop'd to overcome the first difficulties, which in matters of Conversion are still the greatest. Some *Portugueses* who were in the same Vessel, and were well acquainted with the Government of *China*, thought this proposition of the Father not a little extravagant. They told him, that besides the ill understanding which was betwixt *China* and *Portugal*, it was forbidden to strangers on pain of death, or of perpetual imprisonment, to set a foot upon that Kingdom. And that the Merchants of their Nation, who had stoln thither, for the benefit of trade, having

having been discover'd, some of them had lost their heads, others had been put in Irons, and cast into Dungeons, there to lye and rott for the remainder of their lives. They added, notwithstanding, that there was a safe and certain way of entring into *China*, provided there was a solemn Embassy sent to the Emperour of that Country, from the King of *Portugal*. But since that cou'd not be compais'd without a prodigious expence, if nothing else were to be consider'd but only the Presents for the Emperour, and his Ministers of State, in all probability the Viceroy of the *Indies* wou'd not burden himself with the cost of such an Enterprize, at a time, when he had enough to do, to defray more necessary expences.

These difficulties began to startle Father *Xavier*, when *James Pereyra*, who under the habit of a Merchant, had the heart of an Emperour, and the zeal of an Apostle, made offer of his Ship, and all his goods, for the promoting of the expedient which had been mention'd. The Father accepted of his generous proffer, with transports of joy, and engag'd on his side, to procure the Embassy of *China* for his friend. *Pereyra*, who had receiv'd intelligence of the Siege of *Malacca*,
told

He takes his measures with Pereyra, for the Voyage of China.

told the Saint, *He apprehended lest an Embargo might be put upon his Ship, for the immediate service of the Town: Xavier, to whom God had reveal'd the deliverance of Malacca, and to whose Prayers that deliverance had perhaps been granted, cheer'd up his Friend, with this assurance, That when the Fortrefs was just upon the point of yielding, the Infidels had been struck with a panick fear, and fled away; so that the Town was wholly free.*

Pereyra had yet another thing which troubled him, concerning the Voyage which Father Xavier had to make, before that of *China*. The season being already far spent, he fear'd there were no Vessels at *Malacca*, which were bound for *Goa*. He cou'd not carry the Father to *Cochin* himself, because he vvas oblig'd to go on to *Sunda*, there to unlade his Merchandise. But that apprehension was soon at an end: For *Xavier* illuminated from Heaven, told him positively, *That the Ship of Antonio Pereyra, was in the Port of Malacca, and that they shou'd find it just ready to weigh Anchor, and set sail for Cochin.*

He dissipates a Tempest: his Prophecy concerning the Ship of James Pereyra.

Xavier discover'd these things to his Friend, during a great calm, vvhich made the Navigation pleasing; vvhich suddenly

suddenly they perceiv'd one of those terrible Hurricanes arising, vvhich in a moment sink a Vessel. All the Company gave themselves for lost; or if they had any hope remaining, it was only in consideration of the Saint; and therefore they earnestly desir'd him, to intercede vvith God in their behalf. The holy Man, without replying, retir'd to his Devotions: he return'd to them not long after vvith his Countenance all on Fire, and gave his blessing to the Ship, pronouncing these following words aloud; *This Vessel of the * Santa Cruz, (for so* ^{*The holy Cross.} *she was nam'd) shall never perish on the Seas; the place where she was built, shall behold her fall in pieces of her self. Might it please Almighty God,* continu'd he, *that the same cou'd be said, concerning that Vessel which put to Sea with us! But we shall be witnesses too soon of her unhappy destiny!* At that very instant appear'd the signs, which were to begin the verification of the Prophecy; the Whirlwind vvvas dissipated, and the Sea grew calm. Not long afterwards, they beheld the Merchandise, and dead Bodies, floating on the Waters, and from thence concluded, that the Hurricane had destroy'd the Ship vvvhich follow'd them. Immediately their Opinion was confirm'd by two Mariners,

riners, vvho had gotten on a Plank, vvhen the Ship vvvas foundering; and vvho having aftervvards struggl'd vvith the Waves, vvvere driven by them to the Board of *Pereyra's* Vessel. The rest of the Navigation was prosperous; a calmer season was never known. The Ship being landed at the Port of *Sincapour*, *Xavier*, vvho knevv certainly that *Antonio Pereyra* vvvas at *Malacca*, ready to hoist Sail tovwards *Cochin*, as we have said, vvrote to him by a Frigate vvvhich went off, to desire, that he vvou'd wait for him three days longer. He vvrote also by the same conveyance, to Father *Francis Perez*, Superiour of the *Jesuites* at *Malacca*, and commanded all of them to provide refreshments for the *Japonneses*, vvvhocame along with him.

*His reception at
Malacca.*

When it was known in the City that *Xavier* vvvas coming; the joy was so general, that it almost blotted out the remembrance of all they had suffer'd in the War. The Inhabitants ran crouding to the Shore, and at the first appearance of the Saint, nothing was to be heard, but acclamations and shouts of rejoicing on every side. They receiv'd him at his landing, with all the tendernefs of affection, and all the Reverence imaginable. In conducting him to the House of the Society,

Society, they shew'd him, as he pass'd along, the Ruines of their Houses, and told him sighing, *That if he had not left them, they had been preserv'd from the fury of the Javans, as they had formerly been protected from the Barbarians of Achen.* But the Father answer'd them, *That their crying Sins had call'd down the wrath of Heaven upon them. That nothing cou'd divert it, but a speedy change of life; and that the only means of reconciling themselves to God, was to receive those chastisements at his Hands, with the Spirit of Humiliation and of Penitence.* He visited the old Governour *Don Pedro de Silva*, and the new one, who succeeded him, *Don Alvarez de Atayda*, and communicated to them his design, concerning an Embassy to *China.* Both of them concurr'd in the Opinion, that it wou'd be advantageous to the Crown of *Portugal*, and to the Interests of Christianity. *James Pereyra* not being capable of accompanying the Father to *Goa*, for the reason above mention'd, furnish'd him at present with thirty thousand Crowns, for the preparatives of that intended Voyage; and sent a Servant with the Father, vvith Commission to dispose of all things. *Xavier* having often embrac'd this faithful Friend, enter'd with his *Japonians*, into the Vessel
of

of *Antonio Pereyra*, who attended but their company to set sail.

*The History of
the Ship call'd
Santa Cruz.*

The Prediction which the Man of God had made in favour of the Ship call'd *Santa Cruz*, gave it the new name of the *Saints Vessel*. And from *Malacca*, from whence she departed at the same time, when *Xavier* went on board of *Antonio*, her Reputation was extended over all the *East*. Wheresoever she arriv'd, she was receiv'd with Ceremony, and saluted by all other Ships with the honour of their Canon. All Merchants were desirous of stowing their Goods in her, and willingly paid the Carriage of their Wares, and the dues of Custom, beyond the common price of other Vessels. The weight of Lading was never consider'd, but her Freight was always as much as they cou'd croud into her. As she lasted very long, and that thirty years after the decease of the Father she was in being, and was us'd for the traffick of the *Indies*, they never fail'd of lading her with an extraordinary Cargo, all worn and Worm-eaten as she was. The Owners into whose hands she came, during the space of those thirty years took only this one precaution, which was to keep her off from Shore; so that when she was to be refitted, that work was

was constantly done upon the Sea. As to vvhhat remains, 'tis true she met with many ill accidents and hardships; she was often engag'd vvith Pyrates, and combated by Tempests: but she escap'd clear of all those dangers, and never any one repented of embarking in her. One time 'tis acknowledg'd, sailing from *Malacca*, to *Cochin*, with an extraordinary lading, she sprung a leak, and took in so much Water, at the beginning of the Voyage, that the Passengers, who were very numerous, were of Opinion to unlade her of half her burden, and half her Men, and to put them upon other Ships, vvvhich were in their company. But those Vessels, vvvhich had already their whole lading, wou'd not consent to ease the *Santa Cruz*; so that fear overpowering the Ships Company, they return'd speedily into the Port. The whole Tovvn was surpris'd to see the Ship so suddenly come back; and they were laugh'd to shame for apprehending Shipwrack in the vessel of the Saint. Being thus pulickly upbraided vvith their vvant of Faith, to mend their Errour, they took out nothing of the Lading, but put again to Sea. And vvhat every one said to them, concerning the good fortune which perpetually attend-

ed that Ship, for two and twenty years together, so much renew'd their Confidence, that they perform'd their Voyage without farther fear. The *Santa Cruz* continu'd in this manner, sailing over all the Seas, and to every Port of *Asia*, till she came into the possession of the Captain, who commanded the Port of *Diu*; who perceiving her to be half rotten, and open'd in diverse parts, concluded she cou'd serve no longer, unless she were brought into harbour, and set upon the Stocks. For which purpose she was sent to *Cochin*, and hal'd ashore on the same Dock where she had been built; but she was no sooner there, than she fell in pieces of her self; nothing remaining of that great bulk, besides Planks and Beams of Timber, unprofitable for any thing, but for the Fire. The Inhabitants of *Cochin*, vvho knew the Prediction of the Saint, to every Circumstance, came out to behold its accomplishment. An inconsiderable Merchant, call'd *George Nugnez*, who happen'd to be there present, began to think within himself, that there might be yet remaining in those Planks, somewhat of the Vertue, which the blessing of the Saint had imprinted in them; and thereupon took one of them, which he caus'd to be nail'd to his

his own Frigate, out of the perswasion he had, that with this assistance he shou'd be secure from Shipwrack. Thus being fill'd with a lively Faith, he boldly undertook, such long, and hazardous Voyages, that Ships of the greatest burden vvere affraid to make: and without consideration of the weather, adventur'd many times to cross the most tempestuous Gulphs. When he was told, that it vvas not the part of a prudent Man, to endanger himself in that manner, he answer'd, *That the Winds and Seas were well acquainted with his Frigat, and had a Reverence for the Plank of the Santa Cruz*: In effect, his little Vessel, vvas ever fortunate enough, to escape the greatest perils: and vvhhat was most remarkable, was, That having had the same destiny vvith the Ship in her Adventures, and Deliverances, she ended like her, breaking in pieces of her self, on the Shore of *Coulan*, vvhere she was brought to be refitted.

To return to the Navigation of Father Xavier, he arriv'd at *Cochin Jan. 24th.* in the year 1552. The King of the *Maldivia's* had been there, for some months: He was a Prince of about twenty years of age, born in the *Mahometan* Religion, and bred up in the hatred of Christians:

He arrives at Cochin; and finishes the Conversion of the King of the Maldivia's

stians: The revolt of his Subjects, who lov'd him not, or hated the Government, forc'd him for the safeguard of his life, to abandon his Kingdom, and to seek Sanctuary amongst the *Portugueses*, by whom he hop'd to be restor'd. The Fathers of the Society receiv'd him into their House, and went about to convert him, by letting him see the falsehood of his Sect. The ill posture of his Affairs, made him apt to receive the instructions which vvere given him by Father *Antonio Heredia*, who endeavour'd his Conversion with great Zeal. But his fear of farther exasperating his Rebellious Subjects, in case he chang'd his Religion, caus'd him to defer that change from time to time; and perhaps he had never forsaken the Law of *Mahomet*, if Father *Francis* had not arriv'd to compleat that work, which *Heredia* had begun. The holy Apostle preach'd the word vvith so much efficacy to the King of the *Maldivia's*, that at length he reduc'd him to the obedience of *Christ*, notwithstanding all the motives of worldly interest to the contrary. Having instructed him anew in the Mysteries of Christianity, he solemnly baptis'd him. In sequel of which, he excited the *Portugueses* to replace him on the Throne, and nominated some of the
Fathers

Fathers to accompany the Naval Army, which shou'd be sent to the *Maldivia's*. His intention was, that they shou'd labour in the Conversion of the whole Kingdom, when once the King shou'd be establish'd. But because it was of small importance to the Crown of *Portugal*, that those Islands, which produce neither Gold, nor Spices, nor Perfumes, shou'd be made tributary to it, the Governours did nothing for that exil'd Prince; who despairing to recover his Dominions, marri'd a *Portuguese*, and liv'd a private life, till the day of his death: Happy only in this, that the loss of his Crown, was made up to him, by the gift of Faith, and the Grace of Baptism.

When the holy Man was ready to depart, an opportunity was offer'd him of writing into *Europe*; which he laid hold on, thereby to render an account of his Voyage to *Japan*, both to the King of *Portugal*, and to the General of his Order. Then imtarking for *Goa*, he had a speedy Voyage, and arriv'd there in the beginning of *February*. *He writes into Europe and comes to Goa.*

So soon as he was come on shore, he visited the sick in the Town-Hospitals; *He cures a dying man immediately upon his arrival.* and then went to the Colledge of *St. Paul*, which was the House of the Society. After the ordinary embracements, which

were more tender than ever, he enquir'd if none were sick within the Colledge? He was answer'd, there was only one, who was lying at the point of death. Immediately *Xavier* went, and read the Gospel over him. At the sight of the Father the dying man recover'd his Spirits, and was restor'd to health. The Physicians had given him over, and all things had been order'd for his burial: But he himself had never despair'd of his recovery; and the day when *Xavier* arriv'd, he said with a dying voice, *That if God wou'd grant him the favour of beholding their good Father, he shou'd infallibly recover.*

He hears joyful news of the progress of Christianity in the Indies.

The Relation which *Xavier* made to the Fathers of *Goa*, concerning the Church of *Japan*, was infinitely pleasing to them: And he himself was fill'd with equal consolation, in learning from them the present condition of Christianity in the *Indies*. The Missioners whom he had dispers'd before his departure, were almost all of them united at his return. Some of them were come by his command, and others of their own motion, concerning urgent business; as if the holy Spirit had re-assembl'd them expressly, that the presence of the Man of God, might redouble in them their Apostolick Zeal,

Zeal, and Religious Fervour. God had every where blest their labours. The Town of *Ormuz*, which fell to the lott of Father *Gaspar Barzaeus*, had wholly chang'd its Countenance: *Idolaters*, *Saracens*, and *Jews* ran in multitudes to Baptism: The Temples of Idols were consecrated to Christ; the Mosques and Synagogues were dispeopled, ill Manners were reform'd, and ill Customs totally abolish'd. Christianity flourish'd more than ever in the Coast of *Fisbery*, since the death of Father *Antonio Criminal*, who had cultivated it with care, and in that cultivation was massacred by the *Badages*. The blood of the Martyr seem'd to have multiply'd the Christians; they were reckon'd to be more than five hundred thousand, all Zealous, and ready to lay down their lives for their Religion. The Gospel had not made less progress at *Cochin*, and at *Coulan*; at *Bazain* and at *Meliapore*, at the *Molucca's*, and in the *Isles del Moro*. But it is almost incredible, with what profit, the Gospel Labourers preach'd at *Goa*. All the Priests of Idols had been driven out of the Isle of *Goa*, by Order from the Governour, and at the solicitation of one of the Fathers, belonging to the Colledge of *St. Paul*. It was also prohibited,

bited, under severe Penalties, to perform any publick action of Idolatry within the District of *Goa*: and those Ordinances by little and little, reduc'd a multitude of Gentils. As for the *Portugueses*, their lives were very regular; amidst the liberty of doing whatsoever pleas'd them, they refrain'd from all dishonest actions; and Concubines were now as scarce, as they had been common. The Souldiers liv'd almost in the nature of men in Orders: and even their Piety edify'd the People.

*The Conversion
of the King of
Tanor.*

But nothing was more pleasing to *Xavier* than the Conversion of two Princes, who during his absence had been at *Goa*. The first was King of *Tanor*, a Kingdom scituate along the Coasts of *Malabar*, betwixt *Cranganor* and *Calecut*. This Prince who was party-per-pale, *Mahometan* and *Idolater*, but prudent, a great Warriour, of a comely shape, and more polite, than was usual for a *Barbarian*, had from his youth a tendency to Christianity, without being well instructed in it. He was enamour'd of it, after he had been inform'd to the full, concerning the Mysteries of our Faith, by a Religious of the Order of *St. Francis*, who frequented his Palace. In the mean time, the wars which he

he had with other Princes, for ten years together, hinder'd him from receiving Baptism. At length he was Christen'd, but very secretly, so that in appearance he remain'd an *Infidel*, to keep the better correspondence with his People. Yet he was not without some scruple concerning the manner of his Life; and in order to satisfy his Conscience, on so nice a Point, he desir'd the Bishop of Goa to send him an Apostle: for by that name the Fathers of the Society were call'd by the *Indians*, as well as by the *Portugueses*. Father Gomez, who was sent to the King of *Tanor*, told him positively, that God wou'd be serv'd in spirit and in truth; that dissembling in Religion, was worse than irreligion; and that *Jesus* wou'd disown him before his Angels, those who disown'd him before men. The King, who preferr'd his Salvation before his Crown, believ'd Gomez, and resolv'd to declare himself solemnly a Christian, as soon as he had made a Treaty with his Enemies. Having concluded a Peace through the mediation of the Father, who had advis'd him to it; he came to Goa, in despite of all his Subjects, who not being able to gain upon him, either by their reasons, or their desires, had seiz'd upon his

his Person, and shut him up, in one of the strongest Citadels of the Kingdom: He escap'd out of his Prison, swam a River, and having found eight Foysts or half Gallies belonging to Goa, which were purposely sent to favour his passage, he had the good fortune to arrive safely at the Town. The Bishop and the Viceroy conducted him to the Cathedral, amidst the acclamations of the People; and at the foot of the Altar, he made a publick profession of his Faith; with such expressions of true devotion, as melted the Assistants into tears.

*The Conversion
of the King of
Trichenamalo*

The other Prince, whose Conversion gave so much joy to Father *Xavier*, was the King of *Trichenamalo*; who is one of the Sovereigns of *Ceylan*. This King, while he was yet an Infant, was set upon the Throne, and afterwards dispossessed by an Usurper, when he was but eight years old. The Tyrant not content to have taken the Crown from him, would also have murther'd him, but was prevented by a Prince of the Blood Royal, who carri'd him out of his reach, being accompany'd by forty Lords of the loyal Party: and sought sanctuary for him, on the Coasts of *Fisbery*. The *Paravas* receiv'd him with all the charitable compassion, which was due to his illustrious

strious Birth, to the tenderness of his years, and to his misfortunes: They also promis'd his attendants to serve him, what was in their power. But at the same time advis'd them, to procure him a more durable and more glorious Crown: and withal inform'd them of what they had been taught, concerning the adoption of the Sons of God, the Kingdom of Heaven, and inheritance of the Saints. Whether those considerations prevail'd upon the Prince of the blood Royal, or that the Spirit of God wrought powerfully on his heart, he consented to what the *Paravas* desir'd, and put himself into the hands of Father *Henriquez* to be instructed. The rest of the Lords follow'd his example, and were all Baptis'd, together with the King, who seem'd at his Baptism to have an understanding much above his years. The Rulers of the Christians on the Fishing Coast, having afterwards made up an Army, supply'd with what Ammunitions of War, and other Provisions which the Country cou'd furnish, pass'd over into the Isle of *Ceylan*, under the conduct of the Prince, and the forty Lords: but the Usurper was so well establish'd in his possession, that the *Paravas* were forc'd to retire with speed into their own Country. As for the
young

young King, he was brought to Goa, and the *Portugueses*, who took the conduct of him into their hands, put him into the Colledge of *St. Paul*, where he was vertuously educated by the Fathers of the Society. *Xavier* prais'd Almighty God, to see the great Men of the Earth, subjected to the Empire of *Jesus Christ*, by the Ministry of the Children of *Ignatius*: and rejoic'd with his Brethren so much the more, because the Bishop of Goa, *Don Juan de Albuquerque*, was so well satisfy'd of their conduct.

The Letter from the Bishop of the Indies, to Father Ignatius.

This wise and holy Prelate, communicated to the Father, a Letter which he had written on that Subject, during his absence, to the General of the Society. The Letter was in *Portuguese*, dated from *Cochin*, Nov. 28. in the year 1550. And is thus translated into our Language: *The great performances of your Children, and Subjects, in all the Dominions of the East, the holiness of their lives, the purity of their Doctrine, their Zeal, in labouring the reformation of the Portugueses, by the Ministry of Gods word, and the Sacrament of Penance, their unweari'd Travels through all the Kingdoms of India, for the conversion of Idolaters and Moors, their continual application to study the Tongues of this new World, and to teach the Mys-*
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ries of Faith, and principally at the Cape of Comorin, all this obliges me to write to your Reverence, and to give testimony of what I have beheld with my own Eyes. Indeed, the Fathers of your Society are admirable labourers in our Lords Vineyard; and are so faithfully subservient to the Bishops, that their endeavours for the good of those Souls, with which I am intrusted, give me hope of remaining the fewer years in Purgatory. I dare not undertake the relation of all their particular Actions, and if I durst adventure it, want time for the performance of it; I will only tell you, that they are here like Torches lighted up, to dissipate the thick darkness, wherein these barbarous people were benighted; and that already by their means, many Nations of Infidels believe one God in three persons: For what remains, I freely grant them all they require of me for the good of Souls. Every one of them partakes with me in my Power and Authority, without appropriating any of it to my self: and I look upon my self, as one of the Members of that holy Body, though my life arises not to their perfection. In one word, I love them all in Jesus Christ, with a fervent and sincere Charity.

The rest of the Letter is nothing appertaining to our purpose, and therefore is omitted.

The

He hears other
comfortable
news.

The man of God receiv'd intelligence at the same time, that the Ministers of *Portugal* at *Goa*, had sent word to *Lisbonne*, of the great progress which the Society had made; and that in particular, the new Viceroy *Don Antonio de Norogna*, had written, That the *Indies* were infinitely satisfy'd with the *Jesuites*, that none cou'd look on the good effects of their labours, without blessing the name of God for them; and that their Lives were correspondent to their Calling. The Saint also was inform'd, that the King of *Portugal* had sent word of all these proceedings to the Pope; especially the conversion of the King of *Tanor*, and the Martyrdom of Father *Antonio Criminal*. That he had communicated to his Holiness, his intentions of founding many Colledges for the Society, to the end, the *East* might be fill'd with Apostolical Labourers; and that, in the mean time, he had ordain'd, that all the Seminaries establish'd in the *Indies*, for the education of youth, shou'd be put into the hands of the Society, in case it was not already done. Lastly, it was told to Father *Xavier*, that the Viceroy of the *Indies*, and the Captains of the Fortresses, had Orders from King *John* the Third, to defray the charges of the Missioners in

in all their Voyages; and that this most religious Prince had discharg'd his Conscience of the care of Souls, by imposing it on the Society; obliging the Fathers in his stead, to provide for the instruction of the Infidels, according to the ancient agreement, which had been made with the holy See, when the Conquests of the *East*, were granted to the Crown of *Portugal*.

Amidst so many occasions of joy and satisfaction, the ill conduct of *Antonio Gomez*, gave *Xavier* an exceeding cause of grief. Before his Voyage to *Japan*, he had constituted him Rector of the College of *St. Paul*, according to the intention, or rather by the order of Father *Simon Rodriguez*, who had sent him to the *Indies*, three years after his Noviciat; and who in relation to these Missions, had an absolute authority, as being Provincial of *Portugal*, on which the *Indies* have their dependance. *Gomez* was Master of many eminent qualities which rarely meet in the same person: He was not only a great Philosopher, Divine and Canonist, but also an admirable Preacher, and as well conversant as any man in the management of Affairs: and besides all this, was kindled with a most fervent zeal, for the Conversion of Souls; always

*He is afflicted
with the misde-
meanours of
Father Anto-
nio Gomez.*

ways prompt to labour in the most painful employments, and always indefatigable in labour. But wonderfully self-opinion'd, never guided by any judgment but his own; and acting rather by the vivacity of his own impetuous fancy than by the directions of the holy Spirit, or the rules of right reason. As he was of a confirm'd age, at his entrance into the Society, so he had not soon enough endeavour'd to get the mastery of those headstrong Passions which ran away with his Understanding. And when he had once taken upon him the charge of Rectour, he began to govern by the dictates of his own capricious humour, even before the face of *Xavier*, e're he departed from the *Indies* for *Japan*; and the Father, who easily perceiv'd, that the Government of *Gomez*, was not in the least conformable to the Spirit of their Institute, wou'd at that time have withdrawn him from *Goa*, and sent him to *Ormuz*: But the Viceroy, to whom *Gomez* had been powerfully recommended by one of the chief Ministers of *Portugal*, wou'd not suffer him to be transplanted; or that his Authority shou'd be taken from him; so that all *Xavier* cou'd do, was to temper, and draw off from his jurisdiction, by establishing Father

Paul

Paul de Camerine, Superiour General of all the Missions of the *Indies*.

But when once the Saint was departed from *Goa*, *Gomez* usurp'd the whole Government; alledging for his own justification, that Father *Rodriguez* had given him an absolute power; and that *Camerine* was a poor honest Creature, more fit to visit the Prisons and Hospitals of *Goa*, than to manage the Missions, and govern the Colleges of the Society. He began with prescribing new Rules to his Interiours; and declar'd to them in express terms, That they must return into their Mothers Womb, that they might be born again into a spiritual life, and transform'd into other men. Not that they had any need of Reformation they who were themselves the models of a perfect life; but the business was, that he had brought with him out of *Europe*, I know not what contrivance of new living, fram'd according to his own fanciful Speculations. He undertook then to change their domestick Discipline, and to regulate the Studies of the *Jesuites*, by the model of the University of *Paris*, where he had been a Student in his youth. There was nothing but change and innovation every day, and he exercis'd his power, with such haughtiness,

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and

How Gomez attacks the Authority of Paul de Camerine.

and magisterial hardness, that it appear'd more like the dictates of an absolute Monarchy, than the injunction of a Religious Superiour. For, to make himself obey'd and fear'd, he 'went so far, as to tell them, he had receiv'd an unlimited power from Father *Simon Rodriguez*, in vertue of which he cou'd imprison, or remand into *Portugal* any person, who shou'd presume to oppose his Government.

The extravagances of Gomez in matters of Religion.

His Conduct was; not less irregular, in respect of the young men who were educated in the Seminary; of whom the greatest part were *Indians*. Though they were yet but Novices in the Faith, and scarcely to be accounted Christians, he enjoin'd them the practices of the most perfect interior life; which they cou'd not possibly understand; and as they cou'd not acquit themselves of those Exercises, which were too sublime for them, he fail'd not to punish them severely. From thence arose Murmurs and Combinations, and even despair began to seize on those young ill-treated *Indians*: and from thence also it came to pass, that many of them, not able to endure so violent a Government, leapt over the Walls by night, and fled from out the Colledge. Gomez, who cou'd not bear
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the least contradiction, upon this became more assuming, and fantastical. So that one day, he turn'd out, all the remaining Scholars of the Seminary; as if they had been incapable of Discipline: and receiving into their places, seven and, twenty *Portugueses*, who desir'd to be of the Society, without having any tincture of humane Learning, he chang'd the Seminary into a Noviciat. As he had gain'd an absolute ascendant, over the mind of *George Cabral*, at that time Viceroy of the *Indies*, no man durst oppose his mad enterprises, not so much as the Bishop *Don Juan d'Albuquerque*, who was unwilling to displease the Viceroy, and fear'd to increase the distemper, by endeavouring to cure it. Neither was the Rector so confin'd to *Goa*, that he made not frequent sallies into the Country; whether his natural activity wou'd not suffer him to take repose, or that his Zeal requir'd a larger sphere; or that, in fine, he look'd upon himself as Superiour General of the Missions, and therefore thought it incumbent on him, to have an inspection into all Affairs, and to do every thing himself.

The Town of *Cochin*, being willing to found a Colledge for the Society, he went thither to receive the offer; but he

*The violence
and injustice of
Gomez.*

spoil'd a good business by ill management. The Captain of the Fortress, immediately gave him a Church, call'd, *the Mother of God*, against the Will of the Vicar of *Cochin*, and in despite of a certain Brotherhood, to which that Church belong'd. The donation being disputed in Law, *Gomez*, who had it still about him, to make a false step, that is, having much opiniatreté, great credit, and good intentions, took upon him to stand the suit, and to get the Church upon any terms. This violent procedure exasperated the people, who had been hitherto much edify'd, by the Charity of the Fathers, and the publick indignation went so high, that they wrote Letters of Complaint concerning it, to the King of *Portugal* and Father *Ignatius*.

Xavier repairs
the faults com-
mitted by Go-
mez.

This was the present face of things when *Xavier* return'd from *Japan*; and it was partly upon this occasion, that the Letters, which he receiv'd at *Amanguchi*, so earnestly press'd his coming back. his first endeavours were to repair the faults committed by the Rector; and he began with the business of *Cochin*; for in his passage by it, at his return, knowing the violence of *Gomez*, he assembled in the Choir of the Cathedral, the Magistrate of the Town, with all the Fraternity

nity of the *Mother of God*, and in the presence of the Vicar, falling on his knees before them, he desir'd their pardon for what had pass'd; presented to them the Keyes of the Church, which was the cause of the dispute, and yielded it entirely to them. But submission sometimes gains, that which haughty carriage goes without. The Fraternity restor'd the Keys into the hands of *Xavier*, and of their own free motion, made an authentick deed of gift, of their Church, to the Colledge of the Society. As for what relates to *Goa*, the Saint dismiss'd those *Portugueses*, whom *Gomez* had receiv'd into the Society; and, having gather'd up as many as he cou'd find of those young *Indians*, who had either been expell'd, or were gone out of the Colledge of their own accord, he re-establish'd the Seminary, whose dissolution was so prejudicial to the Christianity of the *Indies*.

It was only remaining to chastise the Criminal, who had made such evil use of his authority; *Xavier* wou'd make an example of him; and so much the rather, because having told him what punishment his faults had merited, he found him standing on his terms, insolent, and with no disposition to submit.

He expels Gomez from the Society.

He judg'd upon the whole, that a man who was neither humble nor obedient, after such scandalous misdemeanours, was unworthy of the Society of *Jesus*; which notwithstanding, he was not willing to pull off his Habit at *Goa*, for fear his departure might make too great a noise. But having made the Viceroy sensible of the justice of his proceeding, he sent him to the Fortrefs of *Diu*, towards *Cambaya*; with Orders, to the Fathers residing there, to give him his dismissal; and to use all manner of persuasions with him, that he wou'd return into *Portugal*, by the opportunity of the first Ship which went away. All was perform'd according to the intentions of the Holy man. But *Gomez* embarking on a Vessel, which was wreck'd in the midst of the Voyage, was unfortunately drown'd. Giving us to understand by so tragical an end, that the talents of Nature, and even the gifts of Grace it self, serve only to the destruction of a man in Religious Orders, who is not endu'd with the Spirit of Humility and Obedience.

THE
LIFE
OF
St. FRANCIS XAVIER.

BOOK VI.

THE Affairs of the Society being accommodated in this manner, *Xavier* thought on nothing more than how to supply the Missions of the *Indies* with good Labourers; or rather to increase the number of the Missioners, who were not sufficient for the common needs. He therefore sent *Melchior Nugnez* to *Bazain*; *Gonsalvo Rodriguez* to *Cochin*, *John Lopez*

He sends out Missioners to divers places.

P p 4 to

to *Meliapore*, and *Luys Mendez* to the *Fishery*, where he confirm'd *Henry Henriquez* for Superiour, whom the Missioners of that Coast had already chosen instead of *Antonio Criminal*.

*He endeavours
an Embassy to
China.*

After this, he bent his whole endeavours to procure an Embassy to *China*. The Viceroy, *Don Alphonso de Norogna*, with great willingness granted to *James Pereyra*, that employment, which *Xavier* had desir'd for him. He promis'd even to favour it, in all things depending on him; and gave wherewithal to furnish out Presents for the Emperour of *China*. Notwithstanding, the most magnificent were made at the charges of the Embassadour. He had prepar'd Cloth of Gold, Ornaments for an Altar of Brocard, Pictures of Devotion in rich Frames, made by the best hands of *Europe*, with Copes and other magnificent Church-stuff, all proper to represent to the *Chinenses*, the Majesty of the Christian Religion. The Bishop, *Don Juan d'Albuquerque*, was not less favourable to the designs of the Father, than the Viceroy. And being willing to write to the Emperour of *China*, thereby to give an honourable testimony to the holy Law of God, he order'd his Letter to be written in Characters of Gold, and border'd about with

curious

curious Painting. Nothing more was wanting, than only to make choice of such Missioners, as were to accompany *Xavier* to *China*, and to provide others for *Japan*: For, besides that the Saint himself, had his dear *Japonians* always in his memory, the Ambassadour of the King of *Bungo*, who was come with him to *Goa*, requested some Evangelical Preachers, in his Masters name. The man of God had enough to do, to content all those, who were desirous of that Employment. There were at that time thirty of the Society in the Colledge of *Goa*. Some of them had been in the *Indies*, from the first years of *Xaviers* arrival in those Ports: Others were either new comers, or had been lately admitted; all of them were of approv'd vertue, and well worthy of that vocation, which they so earnestly desir'd; but there was none amongst them, who sought it with more eagerness, nor who more signally deserv'd it than *Gasper Barzæus*.

Xavier, before his Voyage to *Japan*, had recall'd him from *Ormuz*, with design of sending him to that Country, or else of taking him with himself to *China*. Yet he alter'd both those intentions; for after many serious debates within himself, he thought it most convenient, to leave *Barzæus*

*He appoints
Barzæus Rector
of the Colledge
of Goa.*

æus at *Goa*, where since his return from *Ormuz*, he had labour'd in the Ministry with great success: but his principal reason was, the necessity of the Colledge of *St. Paul*, which had not yet shaken off all the ill symptoms of the government of *Gomez*, and which stood in need of a Superiour, whose conduct shou'd be regular. On these considerations he made him Rector of the Colledge of *Goa*, and also Vice-Provincial of the *Indies*, by the authority which he had receiv'd from the General of the Order. For the Saint at his return from *Japan*, found two Patents waiting for him, which had been expedited from *Rome*, in the year 1549, one bearing date the 10th. of *October*, the other the 23d. of *December*, as the minutes, which are kept in the Archives of the Society, declare; by the first *Ignatius* constitutes Father *Xavier* Provincial of the *Indies*, and of all the Kingdoms of the East, of which he made a particular Province, distinct from that of *Portugal*; by the second he endows him with all the priviledges which the Popes have granted to the head of the Order; and to those Members of it, to whom the General shall please to impart them. For what remains, see here the form of *Barzæus* his establishment, which

which is preserv'd in the Archives of Goa; and written by the hand of Father Xavier.

Master Gaspar, I command you in vertue of holy obedience, as Superiour of the Company of Jesus in these Countries of the Indies, to take the Government of this Colledge of Santa Fe; in quality of Rector; perswaded as I am of your vertue, your humility, your prudence, and of all those qualities which make you proper for the governing of others.

*The form by which Bar-
ZEUS was made
Rector of the
Colledge, &c.*

I will, that all the Fathers, and Portuguese Brothers of the Society of Jesus, who are spread over this new world, from the Cape of Good Hope, as far as Malacca, the Molucca's, and Japan, be subject to you. I will, in like manner, that all those who shall come from Portugal, or from any other Country of Europe, into the Houses of the Society, under my obedience, shou'd acknowledge your for their Superiour; if it happen not, that our Father Ignatius name some other Rector of this Colledge of Goa, as I have already requested him by my Letters, informing him at large of the necessity of sending hither some experienc'd person, in whom he much confides, to Govern this Colledge, and all the Missions of our Society depending on it. If then, any of the Society, sent by

Father

Father Ignatius, or by any other General of the Society of Jesus, with Patents sign'd in due form, shall arrive at Goa, to take the Government of this House, and of those which are subjected to it, I command you, in the same vertue of holy obedience, to resign the Government into his hands, forthwith, and to be obedient to him in all things.

He himself acknowledges Barzæus for Superior.

Xavier having thus declar'd *Barzæus* Superiour, in a full Assembly of the Colledge, kneel'd down, and acknowledged him for such; thereby giving a publick example of submission. After which, he commanded all of them in vertue of holy obedience, to be subject to him: and order'd him to expel from the Society, all such, as shou'd enterprise ought against his authority, or refuse obedience to his Orders. He order'd him, I say, positively to expel them, without consideration of their capacity, their cloquence, or any other gifts of Nature; adding, that what ever excellent qualities they had, they wanted those which were essential, namely humility and obedience.

In what manner Barzæus receives the Offices of Rector and Vice-Provincial.

Barzæus reply'd not one word, when it was intimated to him, that he shou'd not go to *China*, how desirous soever he were of that Voyage: and it may be said

said, that on this occasion, he made a noble sacrifice of all his fervent zeal to his Obedience. But when he was nominated both Rector and Vice Provincial, confounded at the mention of those dignities, he said aloud, *That he was not endu'd with the Spirit of Government*: he was ready to dye of shame, when he saw the Saint upon his knees before him; and with great precipitation, fell also on his knees, and humbly beg'd of him with tears in his eyes, *that he wou'd consider his infirmities*. The Saint, who had a perfect insight into his integrity, wou'd not hearken to him, and judg'd him to be so much the more worthy of those two Employments, as he judg'd himself to be incapable. As *Barzaeus* was the desire of all, in all places, and yet his presence was necessary at *Goa*, not only for the due regulation of the Colledge, but also for the good of Missions; *Xavier* forbid him in vertue of holy obedience, to depart out of the Isle of *Goa*, during the space of three years ensuing; and for this reason, that *Barzaeus* having this tye of prohibition upon him, might bepriviledg'd to refuse any Towns which might desire him amongst them: and that if his refusal shou'd displease them, yet at least the unkindness might not rest on him.

After

The new Instru-
ctions which he
gives to Bar-
zeus.

After all these punctual Orders, *Xavier* gave in writing, to the new Rector, such instructions, as he was to use in the government of his inferiours, and in reference to the conduct of himself; according to what all of them had propos'd to themselves, to have no design, save onely *ad maiorem Dei gloriam*; to God's greater honour. Those Instructions are very ample; and I shall give you onely the most material.

Have before your eyes continually your own nothingness, and endeavour above all things to have your mind so possess'd with it, that the contempt of your self may never leave you. Always treat the Fathers of the Society with great mildness and respect; as well those who inhabit with you, as those who live in other places, at a distance: let not the least roughness, or haughty carriage appear in you, if it be not when your moderation and humility are turn'd into contempt; for on such occasions, having nothing in your intentions but the good of your Inferiours, and not making the contempt of your authority the object of your vengeance, you are to make the guilty somewhat sensible of your power. But you shall only punish them so far as need requires, and for their amendment, and the edification of our Brethren, who were witnesses of their

their fault. All the offences which shall be committed either by the Fathers or the Brothers against the rule of obedience, ought to be punish'd by some correction : and in so doing, the Character of Priesthood, must be no privilege to the Offendour. If any of your Inferiours, act presumptuously against you, and full of self-opinion, resist you with stubbornness, raise your self in opposition to their pride ; and speak magisterially to them : let your behaviour towards them, have more of severity than of mildness. Impose some publick penance on them : and beware of all things, that they may not observe in you the least remissness, which they will be sure to interpret fear ; for nothing more encourages the untractable and haughty to Rebellion, than the softness and fearful spirit of a Governour. And it is not credible, how assuming, proud, and peremptory they will grow, when once they find the reins are slacken'd, and that their pusillanimous Superiour is afraid of punishing their want of due respect. Impunity hardens that sort of People in their insolence ; or rather, it makes them more and more audacious ; which disturbs the peace of Religious Houses. Execute then my Orders, without fearing the opinion or speech of People : and let no consideration, no regard of persons, hinder you

you from the performance of your duty. Amongst your Inferiours, you will find some, who are neither obstinate nor disobedient, but who are weak; who are forgetful of what is enjoy'd them, who indeed despise not the Orders of their Superiours, but sometimes neglect them, either out of faintheartedness, or want of sence. Reprehend such men, with more gentleness and moderation, and temper your reproof with the mildness of your countenance; and if you find it necessary to punish them, impose but an easie penance on them. Never admit into the Society, such as are not endu'd with judgement, and good natural parts: nor those who are of a weak constitution, and proper for no employment, or of whom you may reasonably suspect, that they wou'd enter into Religion for secular respects, rather than out of a sincere devotion of serving God. When they shall have ended their exercises, you are to employ them in the service of the Sick, in the publick Hospitals, and in the meanest Offices of the House. You shall cause them to give you an account of the endeavours they have made, to acquit themselves well of their ordinary meditations, according to the form prescrib'd. If you are assur'd, that they are luke-warm and faint, at their devotions, you will do well to dismiss them,
and

and turn them out of the Society betimes : or, if there be any hope of their amendment, you shall withdraw them for some days from those interiour exercises ; depriving them by way of penance, of an honour which their negligence has made them unworthy to enjoy ; (and such indeed is that of communicating with God in Prayer) to the end that being asham'd, to stand excluded from that cœlestial commerce, they may desire more ardently to be re-admitted to it. I recommend extreamly to you, that you pay an extraordinary respect to my Lord the Bishop ; and that you be obedient to him. Beware of doing any thing which may displease him : Endeavour, on the contrary, to serve him in all things, according to your power : and acknowledge by all manner of good Offices, those infinite obligations which we have to so charitable a Father and Benefactor. Command those Fathers who are out of Goa, to write to him from time to time, but not too prolixly : and to give him an account of the fruit of their labours. That they mention in their Letters, as far as truth will give them leave, the commendation of his Vicars ; and omit not the other good actions of the Religious : and if they can say no good of them, let them be silent of them ; for we are not to imagine that our duty obliges us, to

complain to the Bishop, of the ill conduct of his Vicars, or of other Gospel-Labourers: There will never be wanting those who will ease us of that trouble. Beware, not to trouble your self with the management of worldly business; nor even to encumber your Inferiours with it, on any occasion whatsoever. When Secular men shall desire to engage you in the employments of civil life, return this answer, That the time which remains free to you from preaching, and the administration of the Sacraments, is scarce sufficient for your studies and devotions, which are yet necessary to you before you go into the Pulpit, or appear in the Tribune of Penance: that you cannot prefer the care of Worldly things, before the cure of Souls, without perverting the Order and Rule of Charity. By this means you shall disengage your self from all those sorts of encumbrances; and without this circumspection, you will do great prejudice to the Society: for you ought to understand, that the World often enters by this door into Religious Houses, to the extream damage both of the Religious, and of Religion.

In the visits which are made to you, endeavour to find out the bottom and end of their design, who come to see you. For some there are, the least part of whose business

ness is to be instructed in *Spirituals*; 'tis only *Temporal* interest which brings them to you: There will even be some, who will come to Confession, on no other motive, than to acquaint you with the necessities of their Family: The best counsel I can give you, is to stand upon your guard with such; and to be rid of them, let them know from the very first, that you can neither furnish them with money, nor procure them any favour from other men. Beware'd to have as little discourse with this sort of People, as possibly you can; for most commonly they are great talkers, and if you trouble your self with giving them the hearing, you are almost certain to lose your time. For what remains, disquiet not your self, with what they think or say of you; let them murmur on, and do you take up a resolution of standing out so firmly, that they may not find the least concernment in you: for the shew of any natural sensibility, wou'd discover that you are not enough disengag'd from the World; as if you were wavering what part to take, betwixt the World and Christ. Remember, that you cannot cover popular approbation, without betraying your Ministry, or becoming a desertour of your Sacred Colours, in going back from that Evangelical Perfection, which you are oblig'd to follow, with an unrelenting ardour.

After this, *Xavier* gave *Barzaeus* sundry particular Orders, relating to the Persons, and Houses of the Society.

*He makes choice
of his Compa-
nions for China
and Japan.*

And now he chose for his Companions, *Balthazar Gago*, *Edward Silva*, and *Peter Alcaceva*, with *Francis Gonzalez*, and *Alvarez Ferreyra de Monte Major*; without reckoning into the number a young secular *Chinese* nam'd *Antonio*, who had been brought up in the Seminary of *Sainte Foy*. Some of these were intended for *China*, and others for *Japan*. Father *Ignatius* had written to Father *Xavier*, that it was of great importance, to send from the *Indies* into *Europe*, one of the Society, well vers'd in the Eastern affairs, who might render an exact account of all things, to the King of *Portugal*, and the *Pope*; as a means of procuring Temporal supplies from the one, and Spiritual favours from the other: both which were necessary for the further increase of Christianity in *Asia*. Father *Francis* did not receive those Letters, 'till after his Voyage of *Japan*. He had thought of these very things formerly, but now seeing that the judgment of *Ignatius* concurr'd with his, he deputed into *Italy* and *Portugal*, *Andrew Fernandez*, a man of parts and probity, who was not yet in Priests Orders. He
not

not only gave him ample informations concerning the present condition of the *Indies*, but also wrote large Letters on the same Subject, to the King of *Portugal*, to Father *Ignatius*, and to *Simon Rodriguez*. Being now ready to go for the Voyage of *China*, he gave notice of his intentions to King *John*, in this insuing Letter.

I Shall depart from *Goa*, within the compass of five days, intending first for *Malacca*; from whence I shall take the way of *China*, in the company of *James Pereyra*, who is nam'd *Embassadour*. We carry with us the rich Presents which are bought, partly at the cost of your Majesty, and partly at the proper charges of *Pereyra*. But we carry also a far more precious present, and such an one, as no King, at least to my knowledge, has made the like to another Prince; namely, the Gospel of *Jesus Christ*; and if the *Emperour of China*, once knew its value, I am confident he wou'd prefer that treasure, before all his own, how immense soever they may be. I hope, that at length Almighty God, will look with Eyes of pity, on that vast Empire, and that he will make known, to those great multitudes, who are all made after his own Image, their Creatour, and

He writes to the King of Portugal concerning his Voyage to China.

the Saviour of Mankind Christ Jesus.

We are three in Company who go to China with Pereyra, and our design is to free from Prison, those Portugueses, who are there languishing in Chains, to manage the friendship of the Chincies in favour of the Crown of Portugal; and above all things to make War with the Devils, and their adherents. On which occasion we shall declare to the Emperour, and in sequel, to all his Subjects, from the King of Heaven, the great injury which they have done him, to give the Devils that adoration which is only payable to the true God, Creatour of Mankind, and to Jesus Christ their Judge and Master. The undertaking may seem bold, to come amongst Barbarians, and dare to appear before a mighty Monarch, to declare the Truth to him, and reprehend his Vices. But that which gives us Courage, is, that God himself has inspir'd us with these thoughts; that he has fill'd us with the assurance of his Mercy, and that we doubt not of his power, which infinitely surpasses that of the Emperour of China. Thus our whole success being in the hands of God, what cause of distrust or fear is it possible for us to have? For, certain it is, that our only apprehension ought to be of offending him, and of incurring those punishments, which are ordain'd for wicked men.

men. But my hopes are incomparably greater, when I consider, that God has made choice of such weak instruments, and such sinners as we are, for so high an employment, as to carry the light of the Gospel, almost, I may say, into another World, to a Nation blinded with Idolatry, and given up to Vice.

While they were fitting out the Ship, which was to carry the Missioners of *China* and *Japan*, Xavier assembled the Fathers of the Colledge by night, not being able to do it by day, because they were in continual employment, till the Evening. He discours'd with them, concerning the vertues requisite to the Apostolick Vocation; and spoke with so much ardency and unction, that the Congregation was full of sighs and tears, according to the Relation of some who were present, and have left it us in writing. But the instructions which he gave, in taking his last farewell of them, are very remarkable. And I cannot, in my Opinion report them better, than in the very words of the Author, who took them from the mouth of the Apostle. The Father, Master *Francis*, says he, embracing his Brethren before his departure for *China*, and weeping over

*He assembles
the Fathers of
Goa, by night,
and upon what
account.*

them, recommended Constancy, in their Vocation to them: together with unfeign'd Humility, which was to have for its Foundation, a true knowledge of themselves, and particularly a most prompt Obedience. He extended his Exhortation on this last point, and enjoin'd them Obedience, as a vertue most pleasing to Almighty God, much commend-ed by the holy Spirit, and absolutely necessary to the Sons of the Society.

*He departs
from Goa, and
what happens
him in the way.*

The Apostle went from *Goa*, on *Holy Thursday*, which fell that year 1552, on the fourteenth day of *April*. The Sea was calm enough, till they came to the height of the Islands of *Nicubar*, which are somewhat above *Sumatra*, towards the *North*. Thereabouts the Waves began to swell; and presently after, there arose so furious a Tempest, that there scarcely remain'd any hopes of safety. That, which doubled their Apprehension, was, that two *Foysts*, which bore them company, unable to sustain the fury of the Waves, sunk both by one another. The Ship which carry'd *Xavier* and his Companians, was a Royal Vessel, very large and deep laden, so that her unwildy bulk, and heavy freight, hinder'd her sailing, and her steering. It was thought necessary to ease her, and the Merchant-

Merchandises were ready to be cast over-board, when Father *Francis* desir'd the Captain not to be too hasty. But the Sailours saying, that the Tempest increasing, as usually it does towards evening, the Vessel cou'd not so conveniently be disburden'd in the dark, he bid them not disturb themselves about it, for the storm shou'd cease, and they shou'd make Land before Sun-set. The Captain, who knew how certain the Predictions of *Xavier* were, made not the least scruple of believing him; and the event verify'd the Prophecy. The Sea grew calm, and Land appear'd before the setting of the Sun.

But while every one was rejoicing at the nearness of the Port, the holy Man had sadness in his Countenance, and often sigh'd. Some of them enquir'd the cause, and he bade them pray to God for the City of *Malacca*, which was visited with an Epidemical disease. *Xavier* said true, for the sickness was so general, and so contagious, that it seem'd the beginning of a Pestilence. Malignant Fevers rag'd about the Town, which carry'd off the strongest Constitutions in a little space, and the infection was caught almost at sight. In this condition the Ship sound *Malacca*; and never was the
fight

Before his arrival at Malacca, he knows the Plague is in the Town.

sight of the holy Man, more pleasing to the Inhabitants. Every one promis'd himself ease of Body, and consolation of Mind from him; and they were not deceiv'd in their expectation.

*He employs
himself in suc-
coursing the sick.*

So soon as he was set on shore, he went in search of the Sick, and found employment enough amongst them for the exercise of his Charity. Not a man of them, but desir'd to confess to Father *Francis*; and to expire in his Arms; according to the popular opinion, that whoever dy'd in that manner, cou'd not fail of being sav'd. He ran from Street to Street with his Companions, to gather up the poor, who lay languishing on the ground, for want of succour. He carry'd them to the Hospitals, and to the Colledge of the Society, which on this occasion he chang'd into an Hospital. And when both the Colledge and the Hospitals were full, he order'd Cabins to be built along the Shore, out of the remainders of rotten Vessels, for Lodgings, and necessary uses of those distreis'd Creatures. After which he procur'd them Food and Medicines, which he begg'd from the devouter sort, and himself attended them both day and night. That which appear'd most wonderful, was, that though the sick cou'd not be serv'd,

nor

nor the dying assisted, nor the dead bury'd without taking the infection, and it was death to take it, yet *Xavier* and his Companions enjoy'd their perfect health in the midst of such dangerous employments. This indeed was wonderful, but there was also an undoubted miracle, which it pleas'd Almighty God to work by the Ministry of his Servant, on a young man, whom at that time he restor'd to life.

This young man, nam'd *Francis Cia-* *He raises a*
rus, the only Son of a devout Woman, *young man to*
 who had long been under the conduct of *life.*
Xavier, having put into his mouth, without thinking of it, a poison'd Arrow, such as are us'd in those Eastern parts, dy'd suddenly, so subtle, and so mortal was the venome. They were already burying him, when *Xavier* came by chance that way. He was so mov'd with the cries and lamentations of the Mother, that taking the dead by the hand, he reviv'd him with these words; Francis, *in the name of Jesus Christ, arise.* The youth thus rais'd, believ'd from that moment, that he was no more his own, and that he was oblig'd to consecrate that life to God, which was so miraculously restor'd: In effect, he did it, and out of acknowledgment to *Xavier*,

vier, took the Habit of the Society. When the Mortality was almost ceas'd, the Saint pursu'd his design of the Embassy to *China*, and treated with *Don Alvarez d'Atayda*, the Governour of *Malacca*, on whom the Viceroy had repos'd the trust of so important an Affair. *Don Alvarez* had much approv'd this enterprise, when *Xavier* had first open'd it, at his return from *Japan*, and had even promis'd to favour it with all his power. But Envy and Interest are two passions, which stifle the most reasonable thoughts, and make men forget their most solemn Protestations.

The Embassy of China is cross'd by the Governour of Malacca.

The Governour had a grudging to *Pereyra*, who, the year before, had refus'd to lend him ten thousand Crowns; and cou'd not endure, that a Merchant shou'd be sent Ambassadour to the greatest Monarch in the World. He said, *That certainly that Pereyra, whom the Viceroy had empower'd by his Letters, was some Lord of the Court of Portugal, and not James Pereyra, who had been Domestick Servant to Don Gonsalvo de Cotigno.* But that which most disturb'd him, was, that besides the honour of such an Embassy, the Merchant shou'd make so vast a profit of his Wares, which he wou'd sell off at an excessive rate in *China*. The Governour

vernour said, *That in his own person, were to be consider'd the services of the Count his Father, and that those hundred thousand Crowns which wou'd be gain'd at least by Pereyra, were a more suitable reward for the Son of Atayda, than for the Valet de Chambre of Cotigno.* With such grating thoughts as these he sought occasions to break off the Voyage; yet he wou'd not declare himself at first; and the better to cover his design, or not to seem unthankful to Father *Xavier*, he fed him with fair promises. For the holy Man had procur'd him the command of Captain Major of of the Sea; and himself had brought him the provisions for that place: because when first the Father had open'd his purpose of going into *China*, *Atayda* seem'd to have espous'd the project with great affection, and ingag'd himself to make it succeed, in case the Ports and Navigations of the *Portugueses*, were once depending on him. To oblige him yet farther, the Saint had procur'd from the Viceroy, and brought along with him, certain extraordinary priviledges, which had not been compris'd in the provisions of the Command. And lastly, That he might wholly gain him, at his arrival, finding the Governour very sick, he attended him with great diligence, and made

made himself at once, both his Nurse and his Chaplain; watching by him all the night, and saying Mass for him in the morning. But all these Offices of friendship, wrought nothing on a heart, where Jealousy and Avarice were predominant.

Xavier endeavours all he can to gain the favour of the Governour, for the Embassy.

What care soever *Don Alvarez* took, to conceal his ill intentions, *Xavier* quickly discover'd them, and at the same time wrote to *Pereyra*, who was yet at *Sunda*, advising him to come without any Equipage, and to affect nothing of magnificence, that he might not farther exasperate an interess'd and jealous Soul. But all the modesty of the Ambassadour cou'd not hinder the Governour from breaking out. At the first noise of his arrival, he sent Officers of Justice, and Souldiers to the Port, with Orders to make seisure on the Ship call'd *Santa Cruz*, to take away the Rudder, and give it into his hands. This was the first act of Jurisdiction, which was exercis'd by *Don Alvarez*, as Captain of the Sea; employing against *Xavier* himself, that Authority which had been procur'd him by *Xavier*, and pushing his ingratitude as far as it cou'd go. In the mean time, to cover his Passion with the pretext of publick good, according to the common practice

practice of men in power, he protested loudly, That the interests of the Crown had constrain'd him to act in this manner : That he had receiv'd information from his Spies, that the *Javans* were making preparations of War, to come upon *Malacca*, once again : That he cou'd not have too many Ships in readyness, against such formidable Enemies ; and that the *Santa Cruz*, was of absolute necessity to the Kings service. This Fable, which was the product of his own Brains, was soon exploded by the arrival of some other *Portuguese* Vessels, who coming from the Isles of *Java*, made Oath, that these *Barbarians* being engag'd amongst themselves in Civil Wars, had no thoughts of any Forreign Conquest. *Don Alvarez* not being able any longer to support the credit of his Tale, pull'd off the Mask, and stood upon no farther Ceremonies. *Xavier* perceiving that the love of lucre, was his governing Passion, made offers to him by *Pereyra*, of thirty thousand Crowns in pure gift, but the desire of ingrossing all the gain, was the reason which prevail'd with *Atayda*, to refuse it.

The Treasurer, with the rest of the Crown-Officers, being come to remonstrate to him, that the Kings Orders were

were positive, not to stop the Navigation of those Merchants, who had pay'd the duties of the Port; he threaten'd them with his Cane, which he held up against them, and drove them out of his Chamber with great fury, saying, *That he was too old to be counsell'd, that as long as he continu'd Governour of Malacca, and Captain of the Seas, James Pereyra shou'd not go to China, either as Ambassador or Merchant; and if Father Xavier was intoxicated with the zeal of converting Heathens, he might go to Brazil, or to the Kingdom of Monomotapa.*

Francis Pereyra, who was Auditour Royal, and who had great Credit in the Town, not being able either by his Intreaties, or his Arguments, to oblige *Don Alvarez* to restore the Rudder of the *Santa Cruz*, wou'd have forc'd it from him; but this was oppos'd by *Xavier*, who foresaw, that the Souldiers who kept the Rudder, wou'd defend it with the hazard of their lives; and that this Affair wou'd have ill Consequences.

Endeavours are us'd in vain, to get the Governours consent.

The way which was taken by the holy Man, was to send to the Governour, the Grand Vicar *John Suarez*, attended by the most considerable persons of the Town, to shew him the Letters of King

John

John the Third, which expressly made out his intentions, That Father *Xavier* shou'd extend the Faith, as far as he was able, through all the Kingdoms of the *East*, and that the Governours shou'd favour him on all occasions. *Suarez* read also to the Governour, the Letter of the Vice King *Don Alphonso de Norogna*, in which he declar'd Criminal of State, whosoever shou'd hinder, or oppose this particular Voyage of the Saint. That which ought to have reduc'd *Don Alvarez* to Reason, or at least to have terrify'd him, serv'd only to make him more unreasonable, and more audacious. He rose from his Seat, with the action of a Mad-man, and stamping with his foot, sent back the Grand Vicar, with this dutiful expression: *The Kings Interest, you say, requires this to be perform'd; and I will not suffer it to be perform'd: Here I am, and will be Master.*

These outrageous dealings of the Governour, were not confin'd to those, who made these Remonstrances to him from the Father; they extended even to the Saint himself; whom he look'd on, as the Author, and head of the Enterprize. 'Tis incredible, what injurious words he gave him, and how rudely he treated him, on several occasions: Inso-

*The Governour
flies out into fu-
ry against the
Father.*

much, that it was the common talk of *Malacca*, that this Persecution might pass for the Martyrdom of Father *Xavier*. The Servant of God resented nothing which was done to his own person. He bless'd God continually, for giving him occasions of suffering; but he was extremely sensible of what Religion, and the progress of the Gospel suffer'd, and was often seen to weep abundantly.

He ceas'd not for a moneth together to sollicite the Governour: sometimes beseeching him by the wounds of a Crucify'd Saviour, sometimes urging him with the fatal consequences of a miserable Eternity, and endeavouring to let him understand, what a crime it was to hinder the publication of the Gospel; but these Divine Reasons prevail'd as little with *Don Alvarez*, as the Humane had done formerly. This strange obduracy, quite overwhelm'd the Father, when he saw that all these ways of mildness were unsuccessful, and the season of Navigation pass'd away; after he had well consulted God upon it, he concluded, that it was time to try the last remedies. Ten years were now expir'd since his coming to the *Indies*, and hitherto no one person, excepting only the Bishop of *Goa*, was made privy to his being the Apostolick

postolick Nuncio. He had kept this secret in profound silence, and had not once exercis'd his power. But now he thought himself oblig'd to own it, in a business of so great consequence, and to strike with the Thunders of the Church, if occasion were, the Man who made open War against the Church.

Which notwithstanding he wou'd not dart the Thunderbolt himself; but us'd the hand of the Grand Vicar; having sent for him, he began with shewing him one of the Briefs of *Paul* the Third, which constituted him his Nuncio, in all the Kingdoms of the *East*. After this, he requested *Suarez* to shew this Brief to *Don Alvarez*, and to explain to him the Censures which were incurr'd by those, who shou'd oppose the Popes Legats in matters of Religion, and to exhort him, by what was most holy in the World, to suffer the Embassy to proceed. In case of refusal, to threaten him with Ecclesiastical punishments from the Vicar of *Jesus Christ*, and to adjure him at the same time, by the death of the Saviour of Mankind, to take compassion on himself.

The Father resolves to excommunicate the Governour; and what he does in order to it.

Xavier had always hop'd, that the Governour wou'd open his Eyes; and in that writing which he gave the Vicar to

ingage him in that nice Commission, there were these following words. *I cannot believe that Don Alvarez can be so harden'd, but that he will be mollify'd, when he shall know the Intentions and Orders of the Holy See.* He desir'd the Grand Vicar in the same Writing, to send that very Paper back to him, together with the answer of Don Alvarez, that both the one and the other might be an authentick evidence to the Bishop of Goa, that he had omitted nothing, for advancing the Embassy; and that if it succeeded not, the fault lay not at his door. Suarez proceeded with the Governour, according to all the directions which had been trac'd out to him by the Father. But nothing cou'd work upon Alvarez. He laugh'd at the threatnings, and broke out into railing Language against the person of Xavier, saying loudly, that he was an ambitious Hypocrite, and a friend of Publicans and Sinners.

The Grand Vicar, excommunicates the Governour, in the art of Xavier

The Grand Vicar not being able any longer to endure so outrageous and scandalous an impiety, at the length excommunicated the Governour, according to the agreement betwixt himself and Father Xavier. He also excommunicated all his People, who basely flatter'd the passion

passion of their Master, and spoke insolently of the Holy See. This excommunication signify'd little to a man, who had no Principles, either of Honour or of Religion. Without giving himself the least disquiet for the wrath of Heaven, or talk of men, he made himself Master of the Ship *Santa Cruz*, and plac'd in her a Captain, with 25 Mariners, all of them in his Interests, to go and trade at *Sancian*, where the *Portugueses* had establish'd a wealthy traffick. The ill success of the negotiation, betwixt the Grand Vicar and the Governour, was very afflicting to Father *Xavier*, his heart was pierc'd with sorrow, and he acknowledg'd to Father *Francis Perez*, that he never resent'd any thing with greater grief. The deplorable condition of Don *Alvarez* in the sight of God, the ruine of his friend *Pereyra*, the Embassy of *China* utterly destroy'd; all these made him sigh from the bottom of his Soul; and so much the more, because he imputed these so great misfortunes to himself: as he gave *Pereyra* to understand, who lay hidden at *Malacca*, and to whom he express'd himself in writing, because he knew not with what face to see him.

*The Saint im-
putes the over-
throw of the
Embassy to his
own sins.*

Since the greatness of my sins, *says he*, have been the reason, why God Almighty wou'd not make use of us two, for the enterprize of *China*, 'tis upon my self that I ought in conscience to lay the fault. They are my offences, which have ruin'd your fortunes, and have caus'd you to lose all your expences, for the Embassy of *China*. Yet God is my witness that I love him, and that I love you also. And I confess to you, that if my intentions had not been right, I shou'd be yet more afflicted than I am. The favour which I desire of you, is that you wou'd not come to see me; for fear lest the condition to which you are reduc'd, shou'd give me too much trouble; and that your sorrow might be the occasion of increasing mine. In the mean time, I hope this disgrace of yours may be of advantage to you; for I doubt not but the King will reward your zeal, as I have requested of him by my Letters. As for the Governour who has broken our Voyage, I have no farther communication with him; God forgive him, I pity him, and lament his condition; for he will soon be punish'd, and more severely than he thinks.

*In writing to
the King of
Portugal, he
makes no com-
plaint of the Go-
vernour of Ma-
lacca.*

But though Father *Xavier* wrote very pressing Letters to the King of *Portugal*,
in

in favour of *Pereyra*, he wrote nothing against Don *Alvarez*; and *Alvarez* himself was witness of it, having intercepted the Letters of the Father. In effect, he found not the least expression of complaint against him; at which he was wonderfully surpris'd. The man of God daily offer'd the Sacrifice of the Mass for him, and shed many tears at the foot of the Altar, to the end he might obtain for him, the favour of a sincere Repentance. He said one day, he shou'd lose at once, his Estate, his Honour, and his Life; and added, I beseech God that he lose not his Soul also.

For what remains, Though the door of *China* seem'd to be shut upon him, since all hopes of the Embassy were vanish'd, which had facilitated his entrance into that Kingdom, yet the Saint despair'd not of preaching the Gospel to the *Chineses*; and a thought came into his head, that if he cou'd get to an Isle, which was neighbouring to *Canton*, he might from thence go privately over into the Continent. That if he were stop'd, and put in Prison, he shou'd at least preach to the Prisoners; that from the Prisons, the Christian Doctrine might spread into the Towns, and possibly might reach the Court. That perhaps

also the great men of the Empire, and even the Emperour himself, might have the curiosity to see a man, who publish'd so new a Faith; and then he might gain an opportunity of declaring the whole Law of *Jesus Christ*.

He takes up the design of going to the Isle of Sancian, and from thence into China.

With these considerations, he took up the design, of imbarquing on the *Santa Cruz*, which the Governour of *Malacca* was sending out for *Sancian*. But seeing that the entry of *China* cou'd not be attempted, by that way which he had propos'd, without great hazard, he wou'd be the only Priest, who shou'd expose himself to those dangers; and retaining with him, only one Brother of the Society, the *Chinese*, *Antonio de Sainte Foy*, and another young *Indian*, he sent *Balthazar Jago*, *Edward Silvia*, and *Peter Alcaceva* to several employments; the first to the Kingdom of *Bunzo*, and the two others to *Amanguchi*.

During these passages, it hapning that *John Beyro* came from the *Mokucca's*, to desire some more assistance, for the farther propagation of the Faith in those Islands, *Xavier* receiv'd from him the comfortable news of the great spreading of Christianity: and sent him to *Barzaeus*, with Orders that more Companions shou'd be joyn'd to him; and that he

he shou'd be remanded thither with all expedition.

The *Santa Cruz*, being now upon the point of setting sail, he retir'd into the Church of our Lady of the Mount, to recommend his Voyage to the protection of the Blessed Virgin. He continu'd his devotions 'till the evening; and had also pass'd the night in prayer, if they had not come to give him notice that the Ship had already weigh'd Anchor.

The Grand Vicar, *John Suarez* who bore him company to the Ship, ask'd him by the way, if he had taken leave of the Governour? adding, that if he fail'd in that point of Ceremony, the weaker Christians might be scandalis'd: that it wou'd be a proof of his resentment, and an occasion of publick murmur; the Saint, who was willing to shew by his example, how Excommunicated persons ought to be treated, reply'd immediately, Don *Alvarez* shall never see me in this life: I expect him at the Judgment-Seat of God; where he will have a great account to answer. Having walk'd on a little farther, he stop'd at a Church door, which was near the Sea; and in a transport of Spirit, lifting up his eyes to Heaven, he pray'd aloud for the Salvation of the unhappy Don

He departs from Malacca without seeing the Governour: and what he does in going out of the Town.

Don *Alvarez*. Then he prostrated himself, and was silent for some time, praying from the bottom of his heart to God, with his face to the ground; soon after he rose up, with a vehement action; which had somewhat of a holy disdain in it; he took off his shooes, beat them one against another, and afterwards against a stone, saying, *that he would not bear away the dust of an accursed place.* He then foretold with circumstances at large, and more than formerly, the punishments which Heaven had prepar'd for the Governour of *Malacca*; and going on board, left the people who had follow'd him thus far, astonish'd at his Prophecies, and afflicted at his departure.

*He embarks,
and what happens
afterwards*

Immediately they set sail; and there were in the Vessel above five hundred persons, counting in the Passengers and Servants. They were already forward on their Voyage, when the wind fell on the sudden; and in a moment the waves were laid, and the face of the Ocean grew so smooth, that the *Santa Cruz* stood still, and mov'd no more, than if she had been at Anchor. During this becalming, which lasted fourteen days together, their water fail'd them; and some dy'd from the first want of it; they

they row'd on every side with their Chalop, to make discovery of some Coast, where they might find fresh water. Being far at Sea they cou'd discern nothing, but the Island of *Formosa*, at least they believ'd it so to be; they endeavour'd to gain the shoar, but in seven days time, notwithstanding all their attempts, they cou'd not reach it.

In the mean time, the Ship was full of sick people, who were burnt up with a deadly thirst, and they had all perish'd without hope of succour, if one of them, reflecting, within himself, that Father *Xavier* had been always prevalent with God, had not hinted this notion to the rest: whereupon all of them coming on their knees before him, besought him, with more tears than words, to obtain from Heaven, either Wind or Water for them.

Xavier bad them address themselves to God in their own behalf: caus'd them to recite the Litany on their knees, at the foot of a large Crucifix, and then order'd them to retire, but to have confidence in *Jesus Christ*. He himself withdrew also into a Chamber; from whence coming out some time after; he went down into the Chalop with a little Child, and having caus'd him to taste of the Sea water,

He changes the salt-water into fresh.

water, ask'd him whether it were fresh, or salt? The Child answering that it was salt, he commanded him to taste again, and the Child told him that it was fresh. Then the Father returning into the Ship, order'd them to fill all their Vessels, but some amongst them being eager to drink, found the water salt. The Saint made the sign of the Cross over the Vessels, and at the same moment the water losing its natural saltness, became so good, that they all protested, it was better than that of *Bangar*, of which the Sea-men make their ordinary provision, and which is esteem'd the best Water in all the *Indies*.

This Miracle so struck some *Saracen Arabs*, who were transporting their whole Families into *China*, that throwing themselves at the feet of the Holy man, they acknowledg'd the God of the Christians, and desir'd Baptism. The faithful on their side, admir'd Father *Francis*, and all of them in a body, own'd the preservation of their lives to him. But the Father told them, that it was to God, and not to such a sinner as he was, that they were oblig'd to pay their thanks. The greatest part of the Mariners and Passengers, kept, out of devotion, some of this water, at the first as a testimony

testimony of the Miracle, afterwards as a Cœlestial Remedy; for the water being carried to the *Indies*, cur'd great numbers of sick people; and infusing some small quantity of it into any sort of drink, was sufficient to restore their health.

During the Navigation, a Child of five years old happen'd to fall into the Sea; the Vessel, which had a fore-wind, pursuing its course. The Father of this Child was not to be comforted, and his grief so overwhelm'd him, that he kept in private for three days. He was a *Mahometan*, and the Miracle of the Water had not converted him. At length he appear'd in publick, but all in tears, and never ceasing to lament the loss of his only Son. *Xavier*, who knew nothing of this misfortune, ask'd him the reason of his sorrow? Having learnt it, he stood recollected in himself a little time, and then said, *Supposing that God should restore your Son to you, wou'd you promise me to believe in Jesus Christ; and to become a sincere Christian?* The Infidel promis'd him; and three days after this, before Sun rising, they saw the Child upon the hatches. The Child knew not what had become of him for those six days, and only remember'd his falling
into

*He restores to a
Mahometan
his Son, who
was fallen into
the Sea.*

into the Sea, not being able to give any account how he return'd into the Ship. His Father was ready to dye with joy, when he receiv'd him; and *Xavier* had no need of putting him in mind of his engagement: he came of his own accord, accompany'd by his Wife, his Son, and his Servant; all of them were Baptis'd, and the Child was nam'd *Francis*.

Those of the Vessel, having been witnesses of these two Miracles, spoke of them to the Inhabitants of an Isle call'd *Cincheo*, by which they pass'd; and which was a place of great traffick, full of Merchants from several parts. The desire of seeing so admirable a man, caus'd about sixty persons, some *Ethiopians*, others *Indians*, all *Idolaters* or *Mahometans*, to come into the Ship: *Xavier* took the occasion, and preach'd the Gospel to them: withal, instructing them in the holy practices of Christianity. He had no sooner ended his exhortation, than they acknowledg'd *Jesus Christ*, and receiv'd Baptism.

He appears of an extraordinary height, and much above his own stature.

While he was Christning them, he appear'd of a Stature much higher than his own; insomuch that those who were upon the shoar near the Vessel, believ'd he had been standing on some bench; but seeing him coming and going, and always

always appearing of the same height, they thought there might possibly be some Miracle in the matter, and were desirous to be satisfy'd concerning it: *Stephen Ventura* went into the Ship on purpose, and approaching *Father Xavier*, saw, that with his feet he touch'd the hatches, and yet his head was higher than the tallest there, on whom he sprinkled the Sacred Waters of Baptism. *Ventura* likewise observ'd, that after he had Baptis'd the Company, he return'd to his natural proportion.

From *Cincho* the Ship pursu'd her Voyage towards *Sancian*, which is but six Leagues distant from the Continent, over against *Canton*, a Town of *China*.

He reassures the Captain of the Santa Cruz, and the Mariners.

They had sail'd far beyond *Canton*, and the Mariners believ'd they were still on this side of it. *Xavier* endeavour'd to undeceive them, but they adher'd to their first opinion; and they had gone much further out of their way, if the Captain, upon the word of the Saint, had not struck sail, and cast anchor, 'till the return of the Chalop, which he had sent out to discover the neighbouring Coast. She was three days before she came back, and all the Ships Company imagin'd that she had been overtaken by some Hurrican; but *Xavier* assur'd them that

that she shou'd suddenly return, with refreshments sent them by the *Portugueses* of *Sancian*: and that also she shou'd be follow'd by some Vessels; which shou'd come to meet them on their way, and conduct them into the Port. All happen'd, as the Father had foretold, and the *Santa Cruz*, guided by the Vessels of *Sancian*, arriv'd at that Island, twenty three days after her departure from *Malacca*.

She arrives at
the Isle of Sancian.

There are three Islands, so little distant from each other, that they appear but one; for which reason the *Chineses* in their language call them *Samceu*: a word compos'd of *Sam*, which signifies three, and *Ceu*, which is to say, an Island. The chief of these Islands, which the *Portugueses* have nam'd *Sancian*, has a convenient and safe Port, all Crown'd with Mountains, and forming a semicircle on that side, which looks towards *Macao*. It has few Inhabitants, who are Natives, almost no Provisions, and is so barren of it self, so uncultivated and so wild, that it seems rather a place of Banishment than of Commerce. The *Chineses* had permitted the *Portugueses* to trade thither, to buy their Commodities, and sell their own to them, without breaking their fundamental Law, of suffering no stranger to set foot within their Country. So that

that the *Portugueses* durst come no nearer the main Land, for fear of hazarding their lives, or at least their liberty. Neither was it permitted them to build solid Houses in the Isle; they were only allow'd to set up slight Cabins, cover'd with Matts, and dress'd about with boughs of Trees, that they might not always be shut up within their Vessels.

Amongst these Merchants, there was one, who was very rich, and infinitely charitable; but of a gay humour, and pleasant in Conversation, addicted to all pleasure which decency permits, and loving not to deny himself any thing which will make life comfortable. For the rest, most affectionate to Father *Xavier*; his name was *Peter Veglio*, the same *Veglio* who was with the Saint at *Japan*, and who return'd in his Company. *Xavier* being very desirous of his Friends Salvation, exhorted him from time to time, to mortify his natural Inclinations; even sometimes to chastise his Body, for the expiation of his Sins. *Veglio* understood not that Latin; whether he was too tender of his own person, or thought his Sins were not of a nature to deserve such severities, he cou'd never find in his Heart to take up the Discipline; but instead of Macerations and Penances, he gave great

What passes betwixt Xavier and Veglio.

Alms, and Father *Francis* receiv'd from him, very large supplies, for the relief of such as were in want. One day, the Father having need of a certain sum of Money, to marry a young Orphan Virgin, who was poor and handsome, and consequently in danger of being ruin'd, had recourse to *Veglio*, according to his Custom. He found him engag'd in play with another Merchant; but the business being urgent, he forbore not to request his Charity. *Veglio*, who lov'd to be merry, made as if he were angry with him, and answer'd thus: *Father Francis, when a man is losing, he is in no condition of giving Alms; and for a wise man as you are, you have made a very gross mistake, in this unseasonable demand. 'Tis always in season to do good, reply'd Xavier, and the best time for giving Money, is, when a man has it in his hand.* The Merchant, continuing in the same tone, and seeming to be displeas'd with the Fathers company, added, as it were to be rid of him, *Here, take the Key of my Chest, take all my Money if you will, and leave me, to play my Game in quiet.* In the Merchants Chest were thirty thousand Taës, which amount to forty five thousand Crowns of Gold. The Father took out three hundred Crowns, which were

were sufficient to marry the Orphan Maiden. Some time afterward, *Veglio* counting over his Money, and finding the sum was still entire, believ'd the Father had not touch'd it, and reproach'd him with want of friendship for not making use of him; whereupon *Xavier* protested to him, that he had taken out three hundred Crowns. *I swear to you*, said *Veglio*, *that not one of them is wanting: But God forgive you*, added he, *my meaning was to have parted the whole sum betwixt us; and I expected, that of my forty five thousand Crowns, you shou'd at least have taken the one moiety.*

Xavier finding that *Veglio* had spoken very sincerely to him, and out of a pure principle of Charity, said as a Man transported out of himself, by the Spirit of God; *Peter, the design you had, is a good work, before the Eyes of him, who weighs the motions and intentions of the Heart; he himself will recompence you for it, and that which you have not given, shall be one day restor'd to you an hundred-fold. In the mean time, I answer for him, that temporal goods shall be never wanting to you; and when you shall have misfortunes to put you backwards in the World, your Friends shall assist you with their Purses. I farther declare to*

He foretels to Veglio, that he shall be advertis'd of the day of his death.

S I 2

you,

you, that you shall not die without being first advertis'd of the day of your death. After these predictions, *Veglio* was quite chang'd into another man, applying himself wholly to exercises of Piety; and in the condition of a Merchant, liv'd almost the life of a Religious. What had been foretold him, that he should have warning of his death, came frequently into his remembrance; and he cou'd not hinder himself one day, from asking the Saint, at what time, and in what manner it shou'd be? The Saint told him, without pausing, *When you shall find the taste of your Wine bitter, then prepare your self for death, and know that you have but one day more to live.*

The Prediction of the Saint is accomplish'd in all its circumstances.

The Merchant liv'd in Opulence and Splendour, even to an extream old age. He had several losses in his Trade, according to the chance of things which are depending on the Sea. But his Friends continually reliev'd him, in his necessities, and gave him wherewithal to set up again. At length being one day at a great Entertainment, and more gay than ever, having ask'd for Wine, he found the taste of it was bitter. Immediately remembring the Prophecy of Father *Xavier*, he was seiz'd with an inward horror; which begining from the Soul,

Soul, spread over his Body, as if death had been pronounc'd against him, or the Image of death presented to his Eyes. Nevertheless, somewhat recovering his Spirits, for his farther satisfaction in the point, he desir'd his fellow Guests at the Table, to taste the Wine out of his Glafs. All judg'd it to be excellent, besides himself, who made divers tryals of it on his Palat. He call'd for other Wines, and another Glafs; but always found the same bitterness. Then no longer doubting, but that his last hour was coming, after he had made an interiour Sacrifice of his life to God, he related to the Company that Prediction, which was now accomplish'd; and arose from the Table, with the thoughts of a Christian, who is disposing himself for death. Having distributed his Goods betwixt his Children and the Poor, he went to see his Friends, and to give and take the last farewell: Notwithstanding his great age he was in perfect health. It was thought he doted, and they endeavour'd to persuade him out of his melancholly apprehensions. But their Arguments prevail'd so little on his mind, that he gave orders for his own Funeral, and invited his Friends to do him the last kind Office, of accompanying his Corps to burial.

To content him, and to make themselves merry at his folly, they attended him into the Church: In their presence he receiv'd the *Viaticum*, and the *Extream Unction*, without being sick; afterwards he laid himself upon the Beer, and caus'd them to sing the Mass for the Dead. The people gather'd in a crowd at the strangeness of the report; some drawn by the novelty of the sight, the rest to be Eye-witnesses how the Prediction of Father *Xavier* wou'd succeed. Mass being ended, the Priest attended by his Inferiours, perform'd all the Ceremonies of the Church about the Grave, and at length, sung the last words belonging to a Christian burial, over the old man, who was alive, and bore his part in the Responses. There now remaining no more to do; the Servant of *Veglio* coming to help his Master off the Beer, he found him dead. All the Assistants were witnesses of the matter of fact, and every one went home full of admiration of Gods Mercy towards this Merchant, who had been so charitable; and blessing the Memory of the holy Apostle of the *Indies*.

This was not the only Prophetical Light, which *Xavier* had in the Isle of *Sancian*. A Ship which went from *Macao* to *Japan*, appear'd in sight of *Sancian*,

Sancian, to be overtaken by a dreadful Hurricane. The *Portugueses*, who had great concernments in that Vessel, being allarm'd at so inevitable a danger, came running for comfort to Father *Xavier*. But the Father assur'd them, they had no cause of fear; and that the Ship was safely arriv'd at her Port. They kept themselves quiet, upon the assurance of his word; till finding that the Ship made no return, which was to stay at *Japan* but some few days, they gave her for lost. *Xavier* reprov'd their want of Faith, and positively told them, that she shou'd come back before the week were ended. In effect, she return'd two days afterwards, laden with rich Merchandises, and proud of her escape from the fury of the Hurricane.

At the same time *Xavier* was inspir'd with the knowledge of the quarrel betwixt *Don Alvarez de Atayda*, Governour of *Malacca*, and *Don Bernard de Sousa*, who was newly arriv'd from the *Molucca's*; and told the Circumstances of it to the *Portugueses*, who having afterwards the particulars of it from some of *Malacca*, were astonish'd to find them the very same, which the Father had related.

Other wonderful Illuminations.

*He raises up a
dead man, and
drives the Ty-
gers out of the
Island.*

This miraculous foreknowledge, was accompany'd by actions as surprising; and without speaking of a dead Infant, which *Xavier* restor'd to life, but whose Resurrection is without Circumstances in the Acts of the Saints Canonization, he clear'd the Country of the Tygers, which laid it waste. These furious Beasts came in Herds together out of the Forrests, and devour'd not only the Children, but the Men also, whom they found scatter'd in the Fields, and out of distance from the Retrenchments which were made for their defence. One night the Servant of God went out to meet the Tygers, and when they came near him, threw holy Water upon them, commanding them to go back, and never after to return. The Commandment had its full effect; the whole Herd betook themselves to flight, and from that time forward no Tygers were ever seen upon the Island.

*Endeavours are
us'd in vain, to
dissuade him
from the Voyage
of China.*

The joy which the *Portugueses* had conceiv'd, at the arrival of Father *Xavier*, was immediately chang'd to sadness, when they understood that he had only taken *Sancian* in his way to *China*. They all endeavour'd to dissuade him from it: and set before his Eyes, the rigorous Laws of that Government: That the
Ports

Ports were narrowly observ'd, by vigilant and faithful Officers, who were neither to be circumvented, nor brib'd with Presents. That the *Mandarins* were cruel to all strangers; that the year before some *Portuguese* Sea-men, being cast by Tempest on the Coast of *Canton*, had been severely whip'd, and afterwards inclos'd in dark Dungeons, where if they were not already dead, they were still exercis'd with new punishments; that for himself, the least he cou'd expect was perpetual imprisonment, which was not the business of an Apostle, who design'd to run from place to place, and propagate the Faith through all the *East*. These Arguments made no impression on the Saint: He had fortify'd his Resolution with more potent Reasons, and answer'd the Merchants in the same tenour in which he had written to Father *Francis Perez*, That he cou'd not distrust the Divine Goodness, and that his distrust wou'd be so much the more Criminal, because the powerful inspiration of the holy Spirit, push'd him forward to teach the *Chineses* the Gospel of the living God. *I am elected*, said he, *for this great enterprise, by the special Grace of Heaven. If I shou'd demur on the execution, or be terrified with the hardships, and want courage*

to attempt those difficulties, wou'd it not be incomparably worse, than all the Evils with which you threaten me ? But, what can the Demons, and their Ministers do against me ? surely no more than what is permitted them by the Sovereign Lord of all the World. Add, that in giving up my self in this manner, I shall obey my Lord Jesus, who declares in his Gospel, That whosoever will save his life shall lose it, and whoever will lose it for my sake, shall find it. Our Saviour also says, That he who having put his hand to the Plough, shall look behind him, is not fit for the Kingdom of Heaven. The loss of the Body, being then without comparison less to be fear'd, than that of the Soul, according to the Principles of eternal Wisdom, I am resolv'd to sacrifice a frail and miserable life, for everlasting happiness. In fine, I have set up my rest, I will undertake this Voyage, and nothing is capable of altering my resolution. Let all the Powers of Hell break loose upon me, I despise them, provided God be on my side ; for if he be for us, who shall be against us ? The Portugueses being of Opinion, that this fix'd intention of the Man of God, was partly groundd on his ignorance of the dangers, which he believ'd they magnify'd to him, beyond their natural proportion,

sent

sent some *Chinese* Merchants, with whom they traded, to discourse the business calmly with him; but the matter went otherwise than they had imagin'd. Those *Chineses*, to whom *Xavier* fail'd not to speak of Christianity, and who were men of understanding, advis'd him to the Voyage, instead of dissuading him: they counsel'd him only to carry Books which contain'd the Christian Doctrine; and added, that not long since, the Emperour had sent some learned men into the neighbouring Kingdoms, to inform themselves of such Religions, as were different from the receiv'd opinions of the *Chineses*. That they believ'd the Christian Doctrine wou'd be well receiv'd at Court; and that it seem'd probable to them, that the novelty of so reasonable a belief, wou'd make his way, who was the first bearer of it.

Xavier was overjoy'd to find a passage open'd for the Gospel, to the most polite Nation of the World: and doubted not but that the Christian Religion, coming to be compar'd by judicious men, with the other Opinions of the East, wou'd have the advantage. Being thus encourag'd to pursue his purpose, his first business was to provide himself of a good Interpreter. For *Antonio* the *Chinese*, whom

He takes his measures for the Voyage of China.

whom he had brought from Goa, was wholly ignorant of the Language which is spoken at the Court, and had almost forgotten the common Idiom of the vulgar. He found out another *Chinese*, who had a perfect knowledge of the Language of the *Mandarins*, and who could also write excellently well, in which consists the principal knowledge of *China*. For the rest, he was a man well shap'd, of a good presence, of great natural parts, of a pleasing conversation, and which was above all, he seem'd entirely devoted to the Christians; he promis'd all possible good Offices, whether he hop'd to make his fortune, by presenting to the Emperour, one who publish'd a new Law, or that God had inspir'd him with those pious thoughts.

There was more difficulty in finding Sea-men, to transport the Father, for there was no less venture than that of life, for any one who undertook that business. But interest gives him courage to hazard all, who values money more than life it self. A *Chinese* Merchant, call'd *Capoceca*, offer'd himself to carry *Xavier* into the Province of *Canton*, provided he might be well pay'd: and ask'd the value of two hundred

* *Pardo's*

* *Pardo's* in Pepper. The *Chinese* promis'd to take *Xavier* into his Barque by night, and to land him before day, on some part of the Coast, where no houses were in view; and if this way was thought uncertain, he engag'd to hide the Father in his own house; and four days after, to conduct him early in the morning to the Gates of *Canton*. But he wou'd have *Xavier* oblige himself also, on his side, to go immediately to the *Mandarin*, with the Letters which the Viceroy of the *Indies*, and the Bishop of *Goa* had written to the Emperour, for the Father had still reserv'd by him those Letters which related to the Embassy, though the design had been ruin'd by the Governour of *Malacca*. The *Chinese* also exacted an Oath of secrecy from the Saint, that no torments, how ever cruel, shou'd bring him to confess, either the name or the house of him who had set him on shore.

Xavier made as solemn an engagement as he cou'd desire; not without knowledge of the hazard which he ran, as himself related to one of his dearest friends. *I perceive*, said he, *two dangers which are almost inevitable in this affair; on the one side, there is great cause of apprehension, lest the Idolatrous Merchant*
having

* A *Pardo* (says *Tavernier*,) is of the value of 27 *Sous* French Money; ten of which make about a shilling English.

having receiv'd the price of my passage, shou'd throw me over-board, or leave me on some desert Isle ; on the other side, lest the Governour of Canton shou'd discharge his fury upon me, and make me an example to all Strangers, by putting me to a cruel death, or condemning me to perpetual Imprisonment. But in case I follow the voice which calls me, and obey my Lord, I count my life and liberty at nothing.

The Portuguese of Sancian traverse the design of Xavier.

When the Voyage of China was on these terms, and that all things seem'd to favour it, the Portuguese of Sancian put an obstacle in the way, of which Xavier had never thought. The appetite of gain, made them apprehend, lest his Zeal shou'd bring them into trouble; and they said to one another, that the Mandarin Governour of Canton wou'd certainly revenge on them the boldness of their Countreyman. That he wou'd Commission his Officers to pillage their Ships, and confiscate their effects, and that their lives were not in safety. In this general affrightment, which was not ill grounded, and which increas'd daily, the wealthiest fort address'd themselves to Father Xavier, and desir'd him to take compassion on them, and on their Wives and Children, if he wou'd have no compassion on himself.

Xavier

Xavier who was no less careful for the interests of others, than he was negligent of his own, found an expedient to satisfy them. He engag'd his word, that he wou'd not pass over into *China*, 'till they had ended all their business, and were gone from *Sancian*. This gave opportunity to the *Chinese* Merchant, with whom he had treated, to make a short Voyage, under promise, notwithstanding, to return at a time which was prefix'd. While these things were thus manag'd, the Father fell sick of a violent Fever, which continu'd on him fifteen days. The *Portugueses* took occasion from thence to tell him, that Heaven had declar'd against the Voyage of *China*, but being recover'd, he follow'd his design with more warmth than ever; while the Merchants were lading their Ships, he entertain'd himself day and night, with the prospect of Converting *China*; and all his pleasure was to think how happy he shou'd be, in dispossessing the Devil of the largest Empire in the world. If yet, said he, it shall please Almighty God to employ so vile an Instrument as I am, in so glorious an undertaking. Taken up with these and such like meditations, he often took his walk along the shore, and turning his eyes towards that desir'd Country,

He defers his Voyage, in consideration of the Portuguese Merchants.

Country, sent out ardent sighs. He said sometimes amongst his friends, that his only wish, was to be set down at the Gates of *Canton*, and troubled not himself with what might happen afterwards: happy he, if he cou'd once declare the Son of God to the *Chineses*, and more happy, if, for his sake, he might suffer Martyrdom.

He writes divers Letters to Malacca, and to Goa.

In the mean time, all the *Portuguese* Vessels, excepting only the *Santa Cruz*, which had not yet her whole lading, set sail from *Sancian*, for the *Indies*. *Xavier* gave many Letters to the Merchants, to be deliver'd both at *Malacca*, and at *Goa*. He writ to his friend *James Pereyra* in terms which were full of acknowledgement and charity. *Almighty God*, said he in his Letter, abundantly reward you, since I am not able of my self to do it: at least, while I continue in this world, I shall not fail to implore the Divine Goodness, to conferr on you, during your life, his holy grace, accompany'd with perfect health, and after your death Eternal Happiness. But as I am perswaded, that I cannot acquit my self by these my Prayers, of the great obligations which I have to you, I beg all those of our Society in the *Indies*, to desire of God the same blessings in your behalf. For what remains, if I compass
my

my entrance into China, and if the Gospel enter with me, 'tis to you, next to Almighty God, to whom both the Chineses and my self shall be owing for it. You shall have the merit of it, in the sight of God, and the glory in the sight of men. Thus, both the Chineses, who shall embrace the Faith, and those of our Society who shall go to China, shall be oblig'd, to offer without ceasing, their Vows to Heaven, in favour of you. God grant us both the happiness, once to meet in the Court of China: As for my self, I am of opinion if I get into that Kingdom, and that you come thither, you will either find me a Prisoner at Canton, or at Pequim, which is the Capital City of that Empire: and I beseech the Lord out of his infinite mercy, that we may be join'd together, either in the Kingdom of China, or at least in the Kingdom of Immortal Glory.

He wrote, by the same conveyance, He gives Orders to Father Francis Perez, and to Father Gaspar Barzæus. to Father Francis Perez, Superiour of Malacca. He commanded him, in virtue of holy obedience, to depart, with the soonest, out of that unhappy Town, and to conduct his inferiours to Cochin, where he establish'd him Rectour of the Colledge, in the place of Antonio Heredia, whom he sent to Goa. Though Father Xavier deplor'd a-new, the wretched

T t condition

condition of Don *Alvarez*, it hinder'd him not from enjoyning Father *Barzæus*, in his Letter to him, that he shou'd work the Bishop, to send his Orders to the Grand Vicar of *Malacca*, therein declaring the Governour to be Excommunicated. And he took this way, not only because harden'd and scandalous Offendours, such as Don *Alvarez*, ought to incur a publick dishonour, by that means to induce them to a serious consideration of their own estate, and that others might take warning by them; but also, that succeeding Governours might fear, by the example of his punishment, to set themselves in opposition to any intended Voyage of the Missioners, who shou'd be sent hereafter to the *Molucca's*, *Japan*, or any other places.

He desir'd Father *Barzæus* in the same Letter, to receive few persons into the Society; and to make an exact trial of those whom he shou'd receive. For I fear, *said he*, that many of them who have been admitted, and daily are admitted, were better out of our walls than within them.

You ought to deal with such people, as you have seen me deal with many at *Goa*; and as I have lately treated my Companion, whom I have dismiss'd from
the

the Society; not having found him proper for our business. He meant *Alvarez Pereyra*, whom he had brought with him from the *Indies*, and whom he sent back from *Sancian*, with the *Portuguese Vessels*.

Amongst those Merchants, who went off from *Sancian*, there was one who made more haste than any of the rest; without giving notice of his departure to the Father, whom he had lodg'd in his Cabin, or without waiting for a *Chinese Vessel*, which he had bought at the Port of *Canton*. One morning while the Father was saying Mass very early, this Merchant had put off from shore, and fled, with as much precipitation, as if the Island was ready to be swallow'd by the Sea. After Mass was ended, he look'd round him, and not seeing him for whom he search'd, What is become of my Host? *said he, with the looks and gesture of a man inspir'd*. Being answer'd, that he was already in open Sea; what cou'd urge him, *continu'd he*, to so prompt a resolution? why did he not expect the Ship which comes from *Canton*? and whither is he dragg'd by his unhappy destiny? That very evening the *Chinese Vessel* was seen to arrive: as for the fugitive Merchant, he was no

He foretels the unhappy death of a Merchant.

sooner landed at *Malacca*, when going into a wood, to seek materials for the refitting of his Ship, he was ponyarded by Robbers.

*He is reduc'd
to an extream
want of all ne-
cessaries.*

All the *Portuguese* Vessels being gone, saving only that which belong'd to the Governour of *Malacca*, or rather of which the Governour had possess'd himself by violence, *Xavier* was reduc'd to so great a want of all necessaries, that he had scarcely wherewithal to sustain Nature. 'Tis certainly a matter of amazement, that they whose lives he had preserv'd, by changing the salt Sea-water into fresh, shou'd be so hard-hearted, as to abandon him to dye of hunger. Some have thought that Don *Alvarez* had given Orders, that all things shou'd be refus'd him; but I rather think, that Providence, wou'd try him, in the same manner, as sometimes God is pleas'd to prove those, whom he loves the best, and permitted that dereliction of him, for the entire perfection of the Saint.

*The means fail
him, for his
passage into
China.*

That which most afflicted him, was, that the *Chinese* Interpreter, who had made him such advantageous offers, recall'd his word, either of himself, for fear of danger, or at the solicitation of those, who were devoted to the Governour of *Malacca*. Yet the Father did not

not lose his courage ; he still hop'd that God wou'd assist him some other way ; and that at the worst, *Antonio de Sainte Foy* might serve his turn for an Interpreter. But for the last load of his misfortunes, the Merchant who had ingag'd to land him on the Coast of *China*, return'd not at the time appointed, and he in vain expected him for many days.

Despairing of any thing on that side, he still maintain'd his resolution ; and another expedient seem'd to promise him success. News was brought him, that the King of *Siam*, whose Dominions are almost bordering on *Malacca* ; and who also was in league with *Portugal*, was preparing a magnificent Embassy to the Emperour of *China*, for the year following. Whereupon *Xavier* resolv'd on returning to *Malacca* by the first opportunity, and to use his best endeavours, that he might accompany the Ambassadour of *Siam* to *China*.

But the Eternal Wisdom, which sometimes inspires his Servants with great designs, does not always will the performance of them ; though he wills that on their side nothing be omitted for the execution. God was pleas'd to deal with *Xavier*, as formerly he had dealt with *Moses*, who dyed in view of that

He is still in hope, and the expedient which he finds.

He falls sick again, and fore-knows the day of his death.

very Land, whither he was commanded to conduct the *Israelites*. A Fever seiz'd on Father *Francis*, on the 20th. of *November*; and at the same time he was endu'd with a clear knowledge of the day and hour of his death: as he openly declar'd to the Pilot of the Vessel, *Francis d'Aghiar*, who afterwards made an authentique deposition of it, by solemn Oath.

From that moment, he perceiv'd in himself a strange disgust of all earthly things, and thought on nothing but that Cœlestial Country, whither God was calling him. Being much weaken'd by his Fever, he retir'd into the Vessel, which was the common Hospital of the sick, that there he might die in Poverty; and the Captain *Lewis Almeyda* receiv'd him, notwithstanding all the Orders of his Master *Don Alvarez*. But the tossing of the Ship, giving him an extraordinary head-ach, and hindring him from applying himself to God, as he desir'd; the day ensuing he requested that he might be set on shore again. He was landed, and left upon the Sands, expos'd to the injury of the air, and the inclemency of the season, especially to the blasts of a piercing North-wind, which then arose.

He

He had there dy'd without relief, had not a *Portuguese*, more charitable than the rest, whose name was *George Alvarez*, caus'd him to be carry'd into his Cabin; which yet was little different from the naked shore, as being open on every side.

The Indications of his disease, being an accute pain in his side, and a great oppression, *Alvarez* was of opinion, that they ought to breathe a Vein; and the Father was consenting to it, by a blind submission to the Judgment of his Host, though he knew before hand, that all manner of Remedies were in vain. A Chirurgion of the Ship, who was awkward at his work, and of small experience in his Art, bled him so unluckily, that he hurt the Nerves, and the Patient fell immediately into swooning Convulsions. Yet they drew Blood from him a second time; and that operation had all the ill accidents of the former. Besides which, it was attended with a horrible nauseousness, insomuch that he cou'd take no nourishment: at least, the little which he took, consisted only of some few Almonds, which the Captain of the Vessel sent him out of Charity. The disease encreas'd hourly, and he grew weaker every day. But his Countenance

The nature of his sickness, and how he was inwardly dispos'd.

was still serene, and his Soul enjoy'd a perpetual calmness. Sometimes he lifted up his Eyes to Heaven, and at other times fix'd them on his Crucifix, entertaining Divine Conversations with his God, and not without shedding abundant tears. He remain'd in this condition, till the twenty eighth of *November*, when the Fever mounted into his Head. During this *delirium*, he talk'd of nothing but of God, and of his passage into *China*, but in terms more tender and ardent than ever formerly.

*He entertains
himself with
God in the ex-
tremity of his
sickness.*

At length he lost his Speech, and recover'd not the use of it, till three days afterwards: His strength then left him all at once; so that it was expected every moment that he wou'd pass away: Which notwithstanding he once more recover'd, and having the free exercise both of his Reason and his Speech, he renew'd his Entertainments with his Saviour in an audible manner. Nothing was to be heard from him but devout Aspirations, and short Ejaculations of Prayer, but those full of life and of affection. The Assistants understood not all he said, because he continually spoke in Latin: And *Antonio de Sainte Foy*, who never left him, has only reported, That the man of God made frequent Re-
petition

petition of these words, *Jesu, fili David, miserere mei?* and these also, which were so familiar to him, *O sanctissima Trinitas!* Besides which, invoking the blessed Virgin, he wou'd say, *Monstra te esse Matrem!* He pass'd two days without taking any food; and having order'd his Priestly Habits, and the other Church-stuff, which he us'd in saying Mass, to be carry'd aboard the Ship, together with those Books which he had compos'd for the instruction of the *Eastern* people, he dispos'd himself for his last hour, which was near approaching.

Besides *Antonio de Sainte Foy*, he had near his person a young *Indian*, whom he had brought with him from *Goa*. The Saint, dying as he was, cast his Eyes on the young man, and appear'd discompos'd in looking on him; afterwards with a compassionate regard, he twice pronounc'd these words, *Ab miserable man!* and afterwards shed tears. God, at that moment, was pleas'd to reveal to *Xavier*, the unhappy death of this young *Indian*, who five or six months afterwards, falling into most horrible debauches, was kill'd on the place, by the shot of an *Arquebuse*. So that the Spirit of Prophecy accompany'd the holy Man, even to his last breath.

He denounces to a young Indian, the unhappy death which was attending him.

At

*The death of
the Saint.*

At last, on the second of *December*, which fell on *Friday*, having his Eyes all bath'd in tears, and fix'd with great tenderness of Soul, upon his Crucifix, he pronounc'd those words, *In te Domine speravi, non confundar in æternum*; and at the same instant, transported with Cœlestial joy, which appear'd upon his Countenance, he sweetly gave up the Ghost, towards two of the Clock in the afternoon: and in the year of God 1552.

*His age, and
person.*

He was six and forty years of age, and had pass'd ten and a half of them in the *Indies*: His stature was somewhat above the middle size; his Constitution strong, his Air had a mixture of pleasingness and Majesty: He was fresh colour'd, had a large Forehead, a well proportion'd Nose; his Eyes were blew, but piercing and lively; his Hair and Beard of a dark Chesnut; his continual labours had made him gray betimes; and in the last year of his life, he was grizzled almost to whiteness. This without question gave occasion to his first Historians, to make him five and fifty years old, before the certain proofs of his age came at length to be discover'd.

*Of the duties
which were
pay'd him im-
mediately after
his decease.*

When it was known that Father *Francis* was expir'd, many of the Ship, and even the most devoted to the Governour,

nour, ran to the Cabin. They found the same fresh colour on his Face, as he had when living, and at the first sight, cou'd hardly periwade themselves that he was dead. When they had look'd on him at a nearer distance, Piety began to be predominant over all their other thoughts: they kneel'd down by him, and kiss'd his Hands with reverence, recommending themselves to him, with tears in their Eyes, as nothing doubting but that his happy Soul, was perfectly enjoying God in Heaven.

His Corps was not laid into the ground, till *Sunday* towards noon. His Funerals were made without any Ceremony: and besides *Antonio de Sainte Foy*, *Francis d'Agbiar*, and two others, there were not any more Assistants. An Historian of the *Indies* has written, That the insupportable coldness of that day, was the occasion of it. But in all probability, the apprehension which the Ships Company had of drawing on themselves the displeasure of the Governour, *Don Alvarez*, had at least as great a share in it, as the sharpness of the season. They took off his Cassock, which was all in tatters; and the four, who had pay'd him those last duties, divided it amongst them, out of devotion; after which they array'd

*They inter him
without any Ceremony.*

array'd him, in his Sacerdotal Habits.

George Alvarez took upon himself the care of bestowing the Body in a large Chest, made after the *Chinese* fashion; he caus'd this Chest to be fill'd up with unslak'd Lime; to the end that the Flesh being soon consum'd, they might carry the Bones in the Vessel, which within some few months was to return to *India*.

At the point of the Haven, there was a little spot of rising ground, and at the foot of this Hillock, a small piece of Meadow, where the *Portugueses* had set up a Cross. Near that Cross they interr'd the Saint; they cast up two heaps of Stones, the one at his Head, the other at his Feet; as a mark of the place where he was buried.

*The miraculous
Crucifix in the
Chappel of the
Castle of Xavier.*

In the mean season, God made manifest the holiness of his Servant in the Kingdom of *Navarre*, by a miraculous accident; or rather by the ceasing of a Miracle. In a little Chappel, at the Castle of *Xavier*, there was an ancient Crucifix made of Plaister, of about the stature of a Man. In the last year of the Fathers life, this Crucifix was seen to sweat Blood in great abundance every *Friday*, but after *Xavier* was dead, the sweating ceas'd. The Crucifix is to be
seen

seen even at this day, at the same place, with the Blood congeal'd along the Arms and Thighs to the Hands and Sides. They who have beheld it, have been inform'd by the Inhabitants of the Neighbourhood, that some persons of that Country having taken away some of the flakes of that clotted Blood, the Bishop of *Pampeluna*, had forbidden any one from henceforward, to diminish any part of it, under pain of Excommunication. They also learnt, that it had been observ'd, according to the news which came from the *Indies*, that at the same time, when *Xavier* labour'd extraordinarily, or that he was in some great danger, this Crucifix distill'd Blood on every side; as if then, when the Apostle was actually suffering for *Jesus Christ*, *Jesus Christ* was suffering for him, notwithstanding that he is wholly impassible. The Ship, which was at the Port of *Sancian*, being at the point of setting Sail for the *Indies*, *Anthony de Sainte Foy*, and *George Alvarez* desir'd the Captain *Luys Almeyda*, not to leave upon the Isle the Remainders of Father *Francis*.

One of the Servants of *Almeyda* open'd the Coffin, by the order of his Master, on the seventeenth of *February*, 1553. to see if the Flesh were totally consum'd, so that

*He is dis-
terr'd, and his
Body is found
without the
least corruption.*

that the Bones might be gather'd together; but having taken the Lime from off the Face, they found it ruddy and fresh colour'd, like that of a man, who is in a sweet repose. His Curiosity led him farther to view the Body, he found it in like manner whole, and the natural moisture uncorrupted. But that he might entirely satisfy all doubts and scruples, he cut a little of the Flesh on the right Thigh, near the Knee, and beheld the Blood running from it. Whereupon he made haste to advertise the Captain of what he was an Eye-witness; and carry'd with him a little piece of Flesh, which he had cut off, and which was about a Fingers length. All the company ran immediately to the place of burial, and having made an exact observation of the Body, found it to be all entire, and without any putrefaction. The Sacerdotal Habits, with which he had been vested after his decease, were no ways endamaged by the Lime. And what was most amazing to them all, was that the holy Corps, exhal'd an Odour so delightful, and so fragrant, that by the relation of many there present, the most exquisite Perfumes came nothing near it, and the scent was judg'd to be Cœlestial.

Then

Then those very people, who basely to comply with the brutality of *Alvarez*, had misus'd Father *Xavier* in his life, after his decease did honours to him, and many of them ask'd his pardon with weeping Eyes, that they had forsaken him so unworthily in his sickness. Some amongst them exclaim'd openly against *Alvarez*, without fearing the Consequence; and there was one who said aloud, what was said afterwards by the Viceroy of the *Indies*, *Don Alphonso de Norogna*, That *Alvarez de Atayda*, had been the death of Father Francis, both by his persecutions at Malacca, and by the cruelties of his Servants at Sancian. With these pious Meditations, having laid the unslak'd Lime once more upon the Face and Body; the sacred Remains were carry'd into the Ship, and not long after they set sail, esteeming themselves happy, to bear along with them, so rich a treasure to the *Indies*.

The body of the Saint is put on Ship-board, to be transported into India.

They arriv'd at *Malacca*, March the twenty second, without meeting in their passage any of those dreadful Whirl-winds, which infest those Seas; as if the presence of those holy Corps, was endu'd with Vertue to dispel them. Before they had gain'd the Port, they sent in their Chaplain to give them notice in the Town of the

How the Body is receiv'd at Malacca.

the Present which they were about to make them; though none of the Society were in *Malacca*, and that the Plague was there violently raging, yet the whole Nobility, and all the Body of the Clergy, came with *James Pereyra* to the Shore, to receive the blessed Body, each with a waxen Taper in his hand, and carry'd it in Ceremony to the Church of our Lady of the Mount, follow'd by a crowd of Christians, Mahometans, and Idolaters, who on this occasion, seem'd all to be join'd in the same Religion.

The punishment
of the Govern-
ment of Malacca.

Don Alvarez was the only person who was wanting in his Reverence to the Saint: He was then actually at play in his Palace, while the Procession was passing by; and, at the noise of the people putting his head out at the Window, he miscall'd the publick Devotion, by the names of *Silliness* and *Foppery*: after which he set him again to gaming. But his impiety did not long remain unpunish'd, and the Predictions of the man of God, made haste to justify their truth.

The Viceroy of the *Indies*, upon the Complaints which were brought against *Don Alvarez* for his tyrannical proceedings, depriv'd him of the Government of *Malacca*, and causing him to be brought to *Goa*, as a Prisoner of State, sent him

to *Portugal*, under a sufficient guard. There all his Goods were confiscated to the Kings Exchequer; and for himself, he was condemn'd to perpetual Imprisonment. Before his departure from the *Indies*, he had gotten an obscene disease, which increas'd to that degree in *Europe*, that he dy'd of it at last in a shameful manner; no Remedy availing to his cure: The stench of his polluted Body, having first made him insupportable to all the World. As for *Pereyra*, who had sacrific'd his whole Estate, for the benefit of Souls, and propagation of the Faith, though the Governour had so unjustly made a seizure of his Fortunes, yet King *John* the Third, restor'd him all with Interest, and heap'd his Royal Favours on him, in succeeding years, according to the Prediction of the Father.

But the Devotion of the people fail'd not of an immediate reward. The Pestilence, which for some weeks had laid waste the Town, as the Saint had foretold, not long before his death, in his Letter to Father *Francis Perez*, on the sudden ceas'd; insomuch, that no infection was from thence forward caught; and they who had been infected, were cur'd, without taking any remedy. Besides this contagious disease, the Famine

The Town of Malacca is freed from the Pestilence at the arrival of the holy Body.

rag'd to that degree, that multitudes of people daily dy'd of hunger. This second Judgment was likewise diverted at the same time: for together with the Vessel, which bore the sacred Body, there came in a Fleet of Ships, which were laden with all manner of provisions, to supply the necessities of the Town.

In what manner the Body of the Saint is treated in Malacca.

These so considerable favours, ought to have oblig'd the Inhabitants, to have honour'd the Body of their Benefactor, with a Sepulcher which was worthy of him. In the mean time, whether the fear of their Governour with-held them, or that God permitted it for the greater glory of his Servant, having taken the Body out of the Chest, they buried it without the Church, where the common sort of people were interr'd; and which was yet more shameful, they made the Grave too scanty; so that crushing the Body to give it entrance, they broke it somewhere about the Shoulders; and there gush'd out Blood, which diffus'd a most fragrant Odour. And farther, to carry their civility, and discretion to the highest point, they trampled so hard upon the Earth, which cover'd the blessed Corps, that they bruise'd it in many parts; as if it had been the destiny of that holy Man,

Man, to be tormented by the people of *Malacca*, both during his life, and after his decease. The sacred Corps remain'd thus without honour, till the month of *August*, when Father *John Beyra* came from *Goa*, in his return to the *Molucca's*, with two Companions whom *Gaspar Barzæus*, the Vice Provincial had given him, pursuant to the Orders of Father *Xavier*. This man having always had a tender affection for the Saint, was most sensibly afflicted for his death; and cou'd not think of continuing his Voyage to the *Molucca's*, till he had look'd upon the Body, of which so many wonders were related. Opening himself on that Subject to *James Pereyra*, and two or three other Friends of the dead Apostle, they took up his Body privately one night. The Corps was found entire, fresh, and still exhaling a sweet Odour: neither had the dampness of the ground after five months burial, made the least alteration in him: They found even the Linnen which was over his Face, tinctur'd with Vermillion Blood.

This surprising sight, so wrought up-
 on their minds, that they thought it their
 duty, not to lay it again into the
 ground; but rather to contrive the
 means of transporting it to *Goa*. *Pereyra*

*They consider of
 transporting the
 holy Corps to
 Goa.*

order'd a Coffin to be made, of a precious wood, and after they had garnish'd it with rich *China* Damask, they put the Corps into it, wrapping it in Cloath of Gold, with a Pillow of Brocard underneath the head. The Coffin was afterwards bestow'd in a proper place, known only to the devoted friends of Father *Xavier*: and it pleas'd the Almighty to declare by a visible Miracle, that their Zeal was acceptable to him. For a Waxen Taper, which they had lighted up before the Coffin, and which naturally must have burnt out, within ten hours, lasted eighteen days entire, burning day and night: and it was observ'd that the droppings of the Wax, weigh'd more than the Taper it self at the beginning.

In the mean time an occasion offer'd, for the Voyage of the *Molucca's*; while they were waiting for an opportunity of passing to *Goa*. *Beyra*, therefore put to Sea, more inflam'd than ever with the Zeal of Souls; and fill'd with a double portion of an Apostolick Spirit, which the sight of the Saint had inspir'd into him. But, of the two Companions, which had been assign'd for the Mission of the *Molucca's*, he left one behind him at *Malacca*, to be a Guardian

dian of that holy treasure, and this was *Emanuel Pavora*. *Peter de Alcaceva*, at the same time return'd from *Japan*, whether he had been sent from *Goa*, for the affairs of that new Christianity. And both of them, not long after, carried the holy Corps along with them, in the Vessel of *Lopez de Norogna*.

The Ship was so old and worn, and out of all repair, that none durst venture to embark upon her. But when once it was divulg'd, that it was to carry the Corps of Father *Francis*, every one made haste to get a corner in her: not doubting but there they might be safe. And the Passengers had no cause to repent them of their confidence: for, in effect, God deliver'd them, more than once, miraculously from Shipwrack.

A furious tempest, almost at their first setting out, cast them upon banks of Sand, and the Keel struck so far into it, that they cou'd not get her off, when against all humane appearances, the wind coming about, and blowing full in their faces, disingag'd the Vessel; and that it might manifestly appear to be the hand of God, the blast ceas'd that very moment, when the Keel was losen'd from the Sands.

The Body is put into a craz'd old Ship, and what happens to it in the passage.

Not long after, at the entry into the Gulph of *Ceylan*, they struck impetuously against some hidden Shelves, the Rudder flying off, with the fury of the stroke, the Keel stuck fast within the Rock; and it was a Miracle that the Vessel, being so crazy, did not split asunder. The Mariners did that on this occasion, which is commonly put in practice, in extremity of danger. They cut the Masts with their hatchets, but that being of no effect, they were going to throw all their lading over-board, to ease the Ship; but the fury of the waves, which beat upon her on every side, and outrageously tols'd her, suffer'd them not to perform what they desir'd. Then they had their last recourse to the intercession of that Saint, whose Corps they carried. Having drawn it out of the Pilots Cabin, they fell on their knees about it with lighted Flambeaux; and, as if Father *Xavier* had been yet living, and that he had beheld, and heard them, they begg'd succour of him, from that imminent destruction.

Their Prayer was scarcely ended, when they heard a rumbling noise from underneath the Vessel; and at the same time, perceiv'd her following her course in open Sea: from whence they concluded,

ded, that the Rock was cleft in pieces, and had left a free passage for the Ship.

They pursu'd their Voyage chearfully, and turning towards the Cape of *Comorine*, landed at *Cochin*. The whole City came to pay their last duty to their Instructor, and beloved Father. And 'tis incredible what demonstrations of piety the people gave. From *Cochin* they set sail for *Baticula*. The Wife of *Antonio Rodriguez*, one of the Kings Officers, who had long been sick, was in hope to recover, if she cou'd see Father *Francis*. She caus'd her self to be carried to the Ship, and at the sight of the dead Saint, was restor'd to her health at the same moment. Not satisfy'd with this, she was desirous to have a little piece of the Cope, with which the Father was habited : and 'tis wonderful what Cures she effected by that precious Relique.

*How the Body
is receiv'd at
Cochin, and
the Miracle
which is
wrought at Ba-
ticula.*

The Ship being now within twenty Leagues of *Goa*, and being unable to make any farther way, because of the contrary winds, the Captain went into the Chalop, with some of his people, and got to the Town, by the help of Oars, that himself might have the honour of bearing the first news to the Viceroy,

and the Fathers of the Society, that the blessed Corps was coming to them. Father *Gaspar Barzæus* was already dead, and Father *Melchior Nugnez* declar'd his Successour in his two Offices, of Rectour of the Colledge, and Vice Provincial of the *Indies*, in vertue of the Letter which Father *Xavier* had left seal'd behind him, when he went for *China*, and which was open'd after the death of *Gaspar*, according to the Orders of *Xavier* himself.

*They come from
Goa to meet
the Corps.*

The Viceroy immediately order'd a light Galley for *Nugnez*, upon which, he and three others of the Society imbarking, together with four young men of the Seminary, they set sail towards the Vessel, to bear off the Body of the Saint. They receiv'd it with the honourable discharge of all the Cannon, not only from the Ship of *Lopez*, but from six other Vessels which were in Company, and which had been wind-bound towards *Baticula*. On the fifteenth of *March*, in the year 1554, the Galley landed at *Rebendar*, which is within half a league of *Goa*: she remain'd there the rest of that day, and all the night; while they were making preparations in the Town, for the solemn reception of the holy Apostle of the

the *Indies*. The next morning, which was *Friday* in passion week, six Barks were seen to come, which were all illuminated with lighted Torches, and pompously adorn'd; wherein was the flower of the *Portuguese* Nobility. Twelve other Barks attended them, with three hundred of the principal Inhabitants, each of them holding a Taper in his hand: and in every of these Barks, there was Instrumental musick of all sorts, and choirs of Voices, which made an admirable harmony. The whole squadron was drawn up into two wings, to accompany the Galley, which row'd betwixt them. The Body of the Saint was cover'd with Cloath of Gold, which was the present of *Pereyra*, and was plac'd upon the Stern, under a noble Canopy, with lighted Flambeaux, and rich Streamers waving on both sides of it.

In this equipage, they row'd towards *Goa*, but very softly, and in admirable order. All the Town was gather'd on the shore, in impatient expectation of their loving and good Father. When they perceiv'd the Vessel from afar, there was nothing to be heard but cries of joy, nothing to be seen but tears of devotion. Some more impatient than the rest, threw themselves into the Sea, and swimming

swimming up to the Gally, accompany'd it to the shore, in the same posture.

*How the Corps
of the Saint is
receiv'd at Goa*

The Viceroy was there waiting for it, attended by his Guards, the remaining part of the Nobility, the Council Royal, and the Magistrates, all in mourning. At the time when the holy Corps was landing, a Company of young men, consecrated to the service of the Altars, sung the *Benedictus Dominus Deus Israel*. In the mean while, they order'd the Ceremony of the Procession after this ensuing manner.

Ninety Children went foremost, in long white Robes, with Chaplets of Flowers on their heads, and each of them holding in his hand an Olive-Branch. The Brotherhood of *Mercy* follow'd them, with a magnificent Standard. The Clergy succeeded to the Brotherhood, and walk'd immediately before the Corps, which was carried by the Fathers of the Society. The Viceroy with his Court, clos'd up the Ceremony, which was follow'd by an innumerable multitude of people. All the Streets were hung with Tapisstry; and when the blessed Corps appear'd, Flowers were thrown upon it from all the windows, and from the tops of Houses.

But

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But nothing render'd the pomp more famous, than the Miracles which at that time were wrought: For there seem'd to breath out from this holy body, a saving vertue, together with a Cælestial Odour. Many sick persons, who had caus'd themselves to be carried out into the Streets, were cur'd with only seeing it: and even some, who were not able to leave their Beds, recover'd their health with the bare invocation of his name. *Jane Pereyra* was of this number; after a sickness of three Months, being almost reduc'd to a despair of life, she had no sooner implor'd the assistance of the Saint, but she found her self in a perfect State of health.

The Miracles which are wrought, during the Procession.

Another young Maiden, who was just at the point of death, and held the Consecrated Taper in her hand, having been recommended by her Mother to the patronage of the Saint, came suddenly to her self, and rose up well recover'd, while the Procession was passing by the house.

After many turns and windings, at last they proceeded to the Colledge of *St. Paul*; and there set down the Coffin, in the great Chappel of the Church. A retrenchment had been made before the Chappel, to keep off the Crowd; but it

The Body is plac'd in the Church of S. ^{Paul} Paul.

it was immediately broken down, notwithstanding the opposition of the Guards, which were plac'd on purpose to defend it. To appease the tumult, they were forc'd to shew the Saint, three times successively, and to hold him upright, that he might more easily be seen by the longing multitude. It was also thought convenient to leave the Body expos'd to view, for three days together, for the comfort of the Inhabitants, who were never weary with gazing on it; and who in gazing were pierc'd with a sensible devotion.

*New Miracles
are wrought in
presence of the
Body.*

New Miracles were wrought in presence of the holy Body. The Blind receiv'd their sight, those who were taken with the Palsey, recover'd the use of their Limbs, and the Lepers became clean as Babes. At the sight of these miraculous Cures, the people publish'd aloud, all those wonderful operations which they knew to have been perform'd by Father *Xavier*. And his old Companion *John Deyro*, at that time a Religious of the Order of *St. Francis*, related, with tears of tenderness and devotion, what the Saint had Prophecy'd of him, which was now accomplish'd. In the mean time, on that very day which was *Friday*, the Canons of the Cathedral,

Cathedral, solemnly sung *the high Mass of the Cross*. The day following, the Religious of St. *Francis*, whom the man of God had always honour'd, and tenderly affected, came to sing *the Mass of the Blessed Virgin*, in the Church of the Society.

When in this manner, the publick devotion had been accomplish'd, on *Sunday* night, the Coffin was plac'd on an eminence near the high Altar, on the Gospel side.

In this place I ought not to omit, that the Vessel which had born this Sacred Pledge to *Goa*, split asunder of it self, and sunk to the bottom, so soon as the Merchandises were unladed, and all the Passengers were come safe on shoar: which was nothing less than a publick declaration of Almighty God, that he had miraculously preserv'd her in favour of that holy treasure; and that a Ship which had been employ'd on so pious an occasion, was never to be us'd on any secular account.

As soon as it was known in *Europe*, The informations of the Saint's life are gather'd in the Indies. that Father *Xavier* was dead, they began to speak of his Canonization. And on this account, *Don John* the Third, King of *Portugal*, gave Orders to the Viceroy of the *Indies*, *Don Francis Barreto*,

reto, to make a verbal process of the Life, and Miracles of the Man of God. This was executed at *Goa*, at *Cochin*, at the Coast of *Fishery*, at *Malacca*, at the *Molucca's*, and other parts: And men of probity, who were also discerning and able persons, were sent upon the places, heard the Witnesses, and examin'd the matters of fact, with all possible exactness.

The people invoke him, and venerate his Images.

'Tis to be acknowledg'd, that the people took it in evil part, that these informations were made; being fully satisfy'd of the holiness of the Saint, and not being able to endure, that it shou'd be doubted in the least: In like manner, neither wou'd they stay, till all the Ecclesiastical proceedings were wholly ended, nor till the holy See had first spoken of rendring him the worship due to Saints; they invoc'd him already in their necessities, and particularly in all sorts of dangers. Some of them plac'd his Picture in their Oratories; and even the Archbishop of *Goa*, *Don Christopher de Lisbonne*, (for the Episcopal See had been erected into an Arch-bishoprick) the Archbishop, I say, wore on his Breast, an Image of *Xavier* in little, which he often kiss'd with a reverent Affection, and his Devotion was not without Reward;

ward; for having been cruelly tormented with the Stone, for a Month together, he was freed immediately from it, and felt not any farther pains.

It also happen'd, that in many places of the *Indies*, the new Converts built Churches in honour of Father *Francis*, through a precipitate and indiscreet Devotion, which their good meaning and their zeal are only capable of excusing. Amongst those Churches, there was one much celebrated, on the Coast of *Travancor*. The *Saracens* having demolish'd it, together with eleven other ancient Structures of Piety, the Christians, who by reason of their poverty, were not able to rebuild them all, restor'd only this one Church, which was dearer to them than any of the rest.

They build Churches in honour to him, in divers parts of the East.

For what remains, in what place soever any Churches were dedicated to the Father, there never fail'd a wonderful concourse of people, to honour the Memory of the holy Man; and according to the relation of *Francis Nugnez*, Vicar of *Coulam*, they were oblig'd to sink a Well for the relief of poor Pilgrims near the Church, which was built in honour of him at that Town. *Nugnez* also reports, *That those which had been consecrated to the Apostles, and other Saints, in a manner lost their*

their Titles, when once the Image of St. Xavier was there expos'd: and that the people turning all their Devotion towards him, were wont to call them the Churches of Father Francis.

The praises which are given him by Infidels, and the honour they perform to him.

But what was most to be admir'd, even the profest Enemies of *Jesus Christ*, pay'd him reverence after his decease, as well as during his life; calling him, *the Man of Prodigies, the Friend of Heaven, the Master of Nature, and the God of the World.* Some of them undertook long Voyages, and came to *Goa* expressly to behold his Body exempted from Corruption, and which, only excepting motion, had all the appearances of life. There were amongst the *Gentiles*, who spoke of raising Altars to him; and some people of the Sect of *Mahomet*, did, in effect, dedicate a *Mosque* to him, on the Western Coast of *Comorine*. The King of *Travancor*, though a *Mahometan*, built a magnificent Temple to him; and the Infidels had so great a veneration for that place, where the Great Father was ador'd, that they durst not spet upon the ground, if we may believe the Testimony of those who were Natives of the Country.

The Pagans had a Custom, that in confirmation of a Truth, they wou'd hold a red hot Iron in their Hands, with other

other Superstitions of the like nature: but after that Father *Francis*, came to be held in so great veneration through the *Indies*, they swore solemnly by his name; and such an Oath, was generally receiv'd for the highest attestation of a truth. Neither did any of them forswear themselves unpunish'd after such an Oath. And God authoris'd by many proofs, this religious practice, even by manifest prodigies. Behold a terrible example of it: An Idolater ow'd a Christian a considerable sum of Money. But as he deny'd his debt, and no legal proof cou'd be made of it, the Christian oblig'd him to swear in the Church, upon the Image of *St. Francis*: The Idolater made a false Oath, without the least scruple; but was scarcely got into his own House, when he began to void Blood in abundance at his Mouth; and dy'd in a raging fit of madness, which had the resemblance of a Man possess'd, rather than of one who was distracted.

Neither was his Memory less honour'd How much he is
honour'd at Ja-
pan. in *Japan*, than in the *Indies*. The Christians of the Kingdom of *Saxuma*, kept religiously a Stone, on which he had often preach'd; and shew'd it as a precious rarity. The House wherein he had lodg'd at *Amanguchi*, was respected as a sacred

X x

place;

place; and was always preserv'd from ruine, amidst those bloody Wars, which more than once had destroy'd the Town. For what remains, the *Indians* and *Japōnians* were not the only people which honour'd Father *Xavier* after his decease; the Odour of his holy life expanded it self beyond the Seas into other Heathen Countries where he had never been. And *Alphonso Leon Barbuda*, who has travell'd over all the Coasts of *Africk*, reports, that in the Kingdoms of *Sofala*, beyond the great River of *Cuama*, and in the Isles about it, the name of Father *Francis* was in high repute, and that those *Moors* never mention'd him, but with the addition of a wonderful Man. So many illustrious testimonies, and so far above suspicion, ingag'd the King of *Portugal* anew, to sollicite the Canonization of the Saint; and in that prospect, there was made an ample collection of his Vertues, of which I present you with this following Extract.

His gift of
Prayer.

No exteriour employments, how many or how great soever, cou'd divert the Father, from the contemplation of cœlestial things. Being at *Goa*, his ordinary retirement after Dinner, was into the Clock-house of the Church, to avoid the interruption of any person, and there,

during

during the space of two hours, he had a close communication with his God. But because he was not always Master of himself on those occasions, so as to regulate his time; and that he was sometimes oblig'd to leave his privacy, he commanded a young man of the Seminary of *Sainte Foy*, whose name was *Andrew*, to come and give him notice, when the two hours, to which he was limited, were expir'd. One day, when the Father was to speak with the Viceroy, *Andrew*, being come to advertise him, found him seated on a little Chair, his Hands across his Breast, and his Eyes fix'd on Heaven. When he had look'd on him a while attentively, he at length call'd him, but finding that the Father answer'd not, he spoke yet louder, and made a noise. All this was to no purpose, *Xavier* continu'd immoveable, and *Andrew* went his way, having some scruple to disturb the quiet of a Man, who had the appearance of an Angel, and seem'd to enjoy the pleasures of the Souls in Paradise. He return'd, nevertheless, about two hours after, and found him still in the same posture: The young man fearing that he shou'd not comply with duty, if coming the second time, he shou'd not make himself be heard, began to pull the Fa-

ther, and to jogg him. *Xavier* at length returning to himself, was in a wonder at the first, that two hours shou'd so soon be slipp'd away ; but coming to know, that he had remain'd in that place beyond four hours, he went out with *Andrew*, to go to the Palace of the Viceroy. He had scarcely set his Foot over the Threshold, when he seem'd to be ravish'd in Spirit once again. After he had made some turns, without well knowing whither he went, he return'd as night was beginning to come on, and said to his Attendant, *My Son, we will take another time to see the Governour, 'tis the Will of God, that this present day shou'd be wholly his.*

Another time, walking through the Streets of the same City, his thoughts were so wholly taken up with God, that he perceiv'd not a furious Elephant, who being broken loose, caus'd a general terror, and every man made haste out of his way. It was in vain to cry out to the Father, that he might avoid him, he heard nothing, and the enrag'd beast pass'd very near him, without his knowledge.

In his Voyages at Sea, he continu'd earnestly in Prayer, from midnight even to Sun-rising, and that regularly. From thence

thence it came almost to a Proverb amongst the Seamen, *That nothing was to be fear'd in the night, because Father Francis watch'd the Vessel, and the Tempests durst not trouble them, while he held conversation with God.*

A man of *Manapar*, at whose House he lodg'd, and who observ'd him at divers hours of the night, found him always on his Knees before a Crucifix, and frequently beheld the Chamber enlighten'd by the Rays which darted from his Countenance.

While he was sojourning among Christians, the small repose he gave to Nature, was commonly in the Church; to the end he might be near the blessed Sacrament, before which he pray'd all the remainder of the night. But in Countries, where yet there were no Churches built, he pass'd the night in the open Air, and nothing so much elevated his Soul to God, as the view of Heaven, spangled over, and sow'd as it were with Stars; and this we have from his own Relation.

The Pope, had permitted him, in consideration of his Employments, and Apostolical Labours, to say a Breviary which was shorter than the *Roman*, and had but three Lessons: It was call'd the

Office of the Cross; and was easily granted in those times, to such, who were overburden'd with much business. But *Xavier* never made use of this permission, what Affairs soever he was press'd withal, for the service of Almighty God: On the contrary, before the beginning of every Canonical hour, he always said the Hymn of *Veni Creator Spiritus*; and it was observ'd, that while he said it, his Countenance was enlighten'd, as if the Holy Ghost, whom he invoc'd, was visibly descended on him.

He daily celebrated the Sacrifice of the Mass with the same Reverence, and the same Devotion, with which he had said it, the first time, and most ordinarily perform'd it at break of day. Those heavenly Sweets, which overflow'd his Soul at the Altar, spread their mild inundations even over the Assistants: And *Antonio Andrada* reported of himself, that being then a young Souldier, he found such an inward satisfaction when he serv'd the Father, in serving at Mass, that in that consideration, he sought the occasions of performing the Clerks Office.

In the midst of his Conversations with Secular Men, the Saint was often call'd aside of God, by certain sudden illuminations, which oblig'd him to retire:

And

And when afterwards they sought him, he was found before the Holy Sacrament, in some lonely place, ingulph'd in deep Meditations, and frequently suspended in the Air, with Beams of Glory round his Countenance. Many Ocular Witnesses have depos'd this matter of Fact; but some have affirm'd, That at first they have found him on his Knees immovable; that they have afterwards observ'd, how by degrees he was mounted from the Earth; and that then, being seiz'd with a sacred horror, they cou'd not stedfastly behold him, so bright and radiant was his Countenance. Others have protested, That while he was speaking to them of the things of God, they cou'd perceive him shooting upward, and distancing himself from them, on the sudden, and his Body raising it self on high of its own motion.

These extraordinary Ravishments, which bore some manner of proportion to the Glory of the Blest above, happen'd to him from time to time, during the Sacrifice of the Mass, when he came to pronounce the words of Consecration; and he was beheld elevated in that manner, particularly at *Meliapore*, and at *Malacca*. The same was frequently observ'd at *Goa*, while he was communica-

ting the people; and what was remarkable, as it was then the Custom, to give the Sacrament in kneeling, he appear'd to be lifted from the Earth, in that humble posture.

For common Extasies, he had them almost every day; especially at the Altar, and after the Sacrifice of the Mass; insomuch, that many times they cou'd not bring him to himself, with pulling him by the Robe, and violently shaking him.

The delights which he enjoy'd at such a time, are only to be comprehended by such Souls, which have receiv'd from Heaven the like favours. Nevertheless, 'tis evident, that if it be possible for Man to enjoy on Earth, the Felicities of Heaven, 'tis then, when the Soul, transported out of it self, is plung'd, and as it were lost in the Abyss of God.

But it was not only in these Extatick Transports, that *Xavier* was intimately united to our Lord: In the midst of his Labours, he had his Soul recollected in God, without any dissipation, caus'd by the multitude or intricacy of Affairs; insomuch, that he remain'd entire in all he did, and at the same time whole in him, for whose Honour he was then employ'd.

His love of God.

This so close, and so continual an Union,

on, cou'd only proceed from a tender charity: the divine love burning him up in such a manner, that his face was commonly on fire; and both for his interior and outward ardour, they were often forc'd to throw cold water into his bosome.

Frequently in Preaching, and in walking, he felt in himself such inward scorching, that not being able to endure it, he was constrain'd to give himself air, by opening his Cassock before his breast; and this he has been seen to do, on many occasions, in the publick places, at *Malacca* and at *Goa*, in the Garden of *St. Paul's Colledge*, and in the sandy walks of the Sea shore.

Almost every hour, words of life and fire burst and sally'd as it were from out his mouth, which were indeed the holy sparkles of a burning heart. As for Example, *O most Holy Trinity, O my Creatour, O my Jesus, O Jesus the desire of my Soul!* He spoke these words in Latine, that he might not be understood by the Common People: and being on the Coast of *Fishery*, at the Kingdom of *Travancor*, and at the *Molucca's*, he was heard to speak so many times every day these words, *O Sanctissima Trinitas!* that the most Idolatrous *Barbarians*, when they

they found themselves in extream dangers, or that they wou'd exprefs their amazement at any thing, pronounc'd those very words, without understanding any thing more of them, than that they were holy and Misterious.

Even sleep it self had not the power to interrupt those tender aspirations; and all the night long he was heard to say, *O my Jesus, my Souls delight!* or other expressions, as full of tenderness, which shew'd the inclination of his heart. Being out of his senses, by the violence of a burning Fever, both at *Mozambique* and at *Sancian*, he spoke of God, and to God, with more fervency than ever, insomuch that his Delirium, seem'd only to be a redoubling of his love. He was so sensible of the interests of the Divine Majesty, that being touch'd to the quick with the enormity of those crimes, that were committed in the new World, he writ to a Friend of his, in these very terms. *I have sometimes an abhorrence of my life, and wou'd rather chuse to dye than to behold so many outrages done to Jesus Christ, without being able either to hinder, or to repair them.*

For the rest, that he might always keep alive the fire of Divine Love, he had incessantly before his eyes, the sufferings

ferings of our Lord. At the sight of the wounds and of the blood of a Crucify'd God, he fell into sighs and tears, and languishments, and extasies of love. He was consum'd with the zeal of returning his Saviour life for life; for Marryrdom was his predominant passion, and his sentiments are a continnal proof of it. *It sometimes happens, through a singular favour of the Divine Goodness (says he in one of his Letters) that for the service of God we run our selves into the hazard of death. But we ought to bear in mind, that we are born mortal; and that a Christian is bound to desire nothing more than to lay down his Life for Jesus Christ.*

From thence proceeded that abundant joy which he conceiv'd, when the faithful pour'd out their blood for Faith: and he wrote to the Fathers at Rome, on occasion of the Massacre of the Baptist's'd Manarois. *We are oblig'd to rejoyce in Jesus Christ, that Martyrs are not wanting, not even in our decaying times; and to give him thanks, that, seeing so few persons make the right use of his grace for their Salvation, he permits that the number of the happy shall be compleated, through the cruelty of men. Admirable news (says he eliewhere) is lately come from*

from the Molucca's; they who labour there in the Lords Vineyard, suffer exceedingly, and are in continual hazard of their lives. I imagine that the Isles del Moro, will give many Martyrs to our Society, and they will soon be call'd the Isles of Martyrdom. Let our Brethren then, who desire to shed their blood for Jesus Christ be of good courage, and anticipate their future joy. For, behold at length a Seminary of Martyrdom is ready for them; and they will have wherewithal to satisfy their longings.

The same love which inspir'd him with the desire of dying for our Saviour, made him breath after the sight and the possession of God. He spoke not but of Paradise, and concluded almost all his Letters, with wishing there to meet his Brethren.

*His Charity
towards his
Neighbour.*

But his Charity was not confin'd to words and thoughts, it shone out in his works and actions; and extended it self to the service of his Neighbour. *Xavier* seem'd to be onely born for the relief of the distress'd. He lov'd the sick with tenderness; and to attend them, was what he call'd his pleasure. He sought out, not only wherewithal to feed them, but to feast them. And for that purpose begg'd from the *Portugueses*,

ses, the most exquisite Regalio's, which were sent them out of *Europe*. He was not asham'd of going round the Town with a Wallet on his back, begging linnen for the wounded Souldiers: he dress'd their hurts, and did it with so much the more affection, when they were the most putrifi'd and loathsome to the smell. If he happen'd to meet with any Beggar, who was sinking under sickness, he took him in his arms, bore him to the Hospital, prepar'd his Remedies, and dress'd his meat with his own hands.

Though all the miserable were dear to him; yet he assisted the Prisoners after a more particular manner, with the Charities which he gather'd for them. And, in *Goa*, which was the common Tribunal of the *Indies*, he employ'd one day in the week, in doing good to such who were overwhelm'd with Debts. If he had not wherewithal, to pay off their Creditors entirely, he mollify'd them at least with his civilities, and oblig'd them sometimes to release one moyety of what was owing to them.

The poor with one common voice call'd him their Father, and he also regarded them as his Childern. Nothing was given him, but what pass'd through his hands

hands into theirs, who were members of *Jesus Christ*; even so far as to deprive himself of necessaries. He heap'd up, as I may call it, a Treasury of Alms, not onely for the subsistence of the meaner sort, who are content with little, but for the maintenance of honourable Families, which one or two Shipwracks had ruin'd all at once: and for the entertainment of many Virgins of good parentage, whom poverty might necessitate to an infamous course of living.

The greatest part of the miracles, which on so many occasions were wrought by him, was onely for the remedy of publick calamities, or for the cure of particular persons: and it was in the same Spirit, that being one day greatly busied in hearing the Confessions of the faithful at *Goa*, he departed abruptly in appearance out of the Confessional, and from thence out of the Church also, transported with some inward motion, which he cou'd not possibly resist: after he had made many turns about the Town, without knowing whither he went, he happen'd upon a Stranger, and having tenderly embrac'd him, conducted him to the Colledge of the Society. There, that miserable creature,
whom

whom his despair was driving to lay violent hands upon himself, having more seriously reflected on his wicked resolution, pull'd out the Halter, which he had secretly about him, and with which he was going to have hang'd himself; and gave it into the Father's hands. The Saint, to whom it was reveal'd, that extream misery had reduc'd the unhappy wretch, to this dismal melancholly, gave him comfort, retain'd him in the Colledge for some time; and at length dismiss'd him with a round sum of money, sufficient for the entertainment of his Family. He recommended without ceasing, his Friends and Benefactors to our Lord; he pray'd both day and night for the prosperity of King *John* the third of *Portugal*; whom he call'd the true Protector of all the Society: But the Persecutors of the Saint had a greater share in his devotions than any others: and at the same time when he was treated so unworthily by the Governour of *Malacca*, he daily offer'd for him the Sacrifice of the Mass. He was us'd to say, that to render good for evil, was in some sort a Divine Revenge: and he reveng'd himself in that very sort on the Governour of *Comorine*; which in one of his Letters is thus attested.

My

My dear Brother in Jesus Christ (thus he wrote to Father Mansilla) I hear uncomfortable news, that the Governour's Ship is destroy'd by fire, that his Houses also are burnt down: that he is retir'd into an Island, and has nothing left him, even for the necessary provisions of life. I desire you, out of Christian charity, to go with the soonest to his relief, with your Christians of Punical: get what Barks you can together, and lade them with all manner of Provisions; I have written earnestly, to the chief of the people, that they furnish you with all things necessary, and especially with fresh water, which as you know, is very scarce in those desert Islands. I wou'd go in person to the assistance of the Governour, if I thought my presence might be acceptable to him: but of late he hates me, and has written that he cou'd not say, without giving scandal, all the evils I have done him. God and man can bear me witness, if ever I have done him the least prejudice.

*His Zeal of
Souls.*

His Charity towards his Neighbour, has principally appear'd, in what he did for the Conversion of Souls. 'Tis difficult to enumerate all his Travels by Land, and his Voyages by Sea. And if any one wou'd take that pains, it might be thought he had scarce the leisure to do

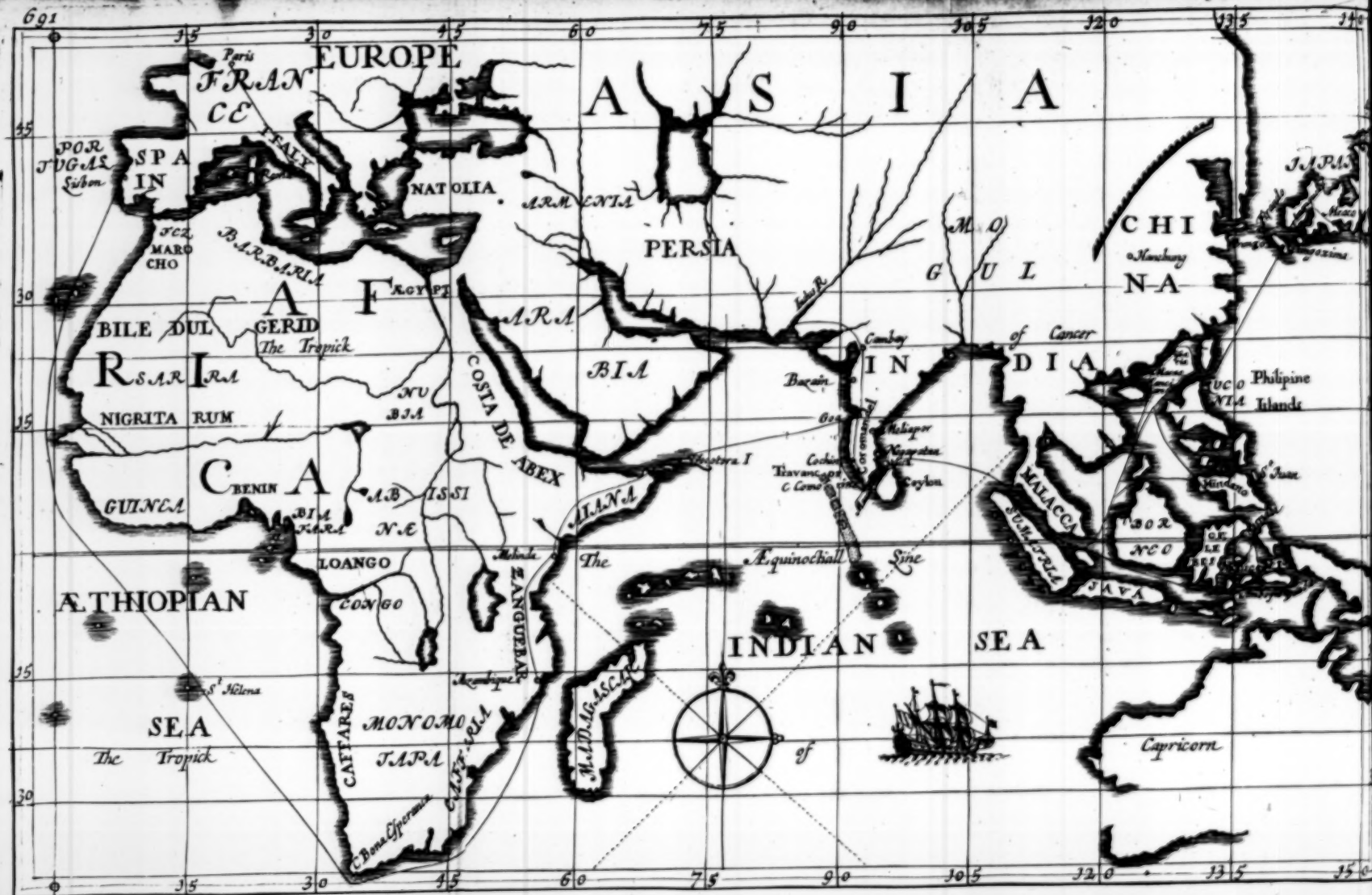
do any thing but travel. Without mentioning his Journeys from *France* to *Italy*, and from *Italy* to *Portugal*; he went from *Lisbon* to *Mozambique*, and from *Mozambique* to *Melinda* to *Sicotor*, and in fine to *Goa*. From *Goa* he pass'd to *Cape Comorine*, and to the *Fishing-Coast*, from thence to *Cochin*, and returning to *Goa*, came back to the Coast of *Fishery*, enter'd far into the Islands, and return'd to the *Fishery*, from whence he travell'd to the Kingdom of *Travancor*, which is seated to the West.

After he had run over all these Coasts, he was a second time at *Cochin* and at *Goa*: from *Goa*, he took the way of *Cambaya*, and having cross'd that whole Region, which lyes extended from the mouth of the River *Indus*, as far as *Cochin*, he made the tour of *Cape Cori*, and went to the Islands of *Ceylan*, of *Manar*, and that of *Las Vaccas*. There he took Shipping for *Nezapatan*, and from thence undertook the Voyage of *Meliapore*, along the Coasts of *Coromandel*. From *Meliapore* he set sail for *Malacca*, from *Malacca* he descended towards the Equinoctial, which having pass'd, he enter'd into the Southern Hemisphere, as far as the Isle of *Banda*, and those of *Amboyna*, *Nuliager*, *Ulate*, *Baranura*, *Rosalao*,
Y y

Salao, and others without name, unknown even to Seamen, and Geographers.

In sequel of these Voyages, he turn'd towards the *Molucca's*, was at *Ternata*, and pass'd from thence to the *Isles del Moro*. Went again to *Ternata*, and *Amboyna*, repass'd the Equator, and return'd to *Malacca*: from thence by Sea, he regain'd the Port of *Cochin*; but immediately after his arrival departed for the Coast of *Fishery*, and *Ceylan*. After this he return'd to *Goa*, and drew downward on the same Coast for *Bazain*; from *Bazain* he return'd once more to *Goa*, and *Cochin*. He pass'd a-new from *Goa* to *Cochin*, and from *Cochin* to *Goa*, from thence following the Coast as far as *Cape Comorine*, he set sail towards *Malacca*. Having there made some little stay, he continu'd his course Northward, and coasting certain *Isles* in sight of *China*, came at length to *Japan*. After he had made some courses there, during the space of two years, from *Cangoxima* to *Firando*, from *Firando* to *Amanguchi*, from *Amanguchi* to *Meaco*, from *Meaco* back to *Amanguchi*, and from thence to *Bungo*; he put once more to Sea, touch'd at the *Isle of Sancian*, and was driven by Tempest on the *Isle of Mindanao*,

of



Mindanao, one of the *Philippina's*. Once again he went to *Malacca*, and to *Goa*; from *Goa*, he repass'd the fifth time to *Malacca*, and from thence arriv'd at *Sancian*, where death concluded all his Travels.

Behold the sequel of the Voyages, of the *Indian Apostle Francis Xavier*. I have omitted a vast number of Islands and Regions. where we are satisfy'd he carried the light of the Gospel; I say I have not mention'd them, because the time is not precisely known, when he made these Voyages. For what remains, I undertake not to reckon up the leagues which he has travel'd, the supputation would be difficult to make, and content my self to say in general, that according to the Rules of our Geographers, who have exactly measur'd the Terrestrial Globe, if all his courses were to be computed, they wou'd be found, to be many times exceeding the circumference of this World.

In the mean time, the least of his business in all his Travels, was to Travel. And they who were best acquainted with him, report of him, what *St. Chrysostome* said of the Apostle *St. Paul*, that he ran through the World with an incredible swiftness, and as it were on the wing, yet not

without labour, nor that labour without fruit, but Preaching, Baptizing, Confessing, Disputing with the Gentiles, rooting out *Idolaters*, reforming manners, and throughout establishing the Christian Piety. His Apostolical labours, were attended with all the incommodities of life, and if those people were to be credited, who the most narrowly observ'd him, it was a continual Miracle that he liv'd. Or rather, the greatest miracle of *Xavier* was not to have reviv'd so many dead, but not to dye himself of labour, during the incessant sweat of ten years toiling.

His zeal alone sustain'd him ; but how painful soever were the functions of his Ministry, he acquitted himself of them, with so much promptitude and joy, that by the Relation of Father *Melchior Nugnez* he seem'd to do naturally all he did. These are the very words of *Nugnez* : *The Father, Master Francis, in Labouring for the Salvation of the Saracens and Idolaters, seem'd to act not by any infus'd or acquir'd vertue, but by a natural motion : for he cou'd neither live, nor take the least pleasure but in Evangelical Employments ; in them he found even his repose : and to him, it was no labour, to conduct others, to the love and knowledge of his God.*

Thus

Thus also, whensoever there was the least probability, that the Faith might be planted in any new Countrey of the *Gentiles*; he flew thither in despite of all threatening difficulties. The certain number is not known of those whom he converted, but the receiv'd opinion mounts it to seven hundred thousand Souls. Which notwithstanding it ought not to be believ'd, that he instructed them but lightly: for before he christen'd them, he gave them a through insight into all the Principles of Faith. According to their different conditions, his Instructions were also different. He had some which were proper to Youth, others for Wives, for Widows, for Servants, and for Masters. He never chang'd places till he had left behind him a solid establishment of Faith, and capable of preserving it self, on its own basis. And in effect, of all the Countries which he made Christian, there is none to be found which relaps'd into Idolatry, excepting only the Town of *Tolo*; and not that neither, for any long continuance. But 'tis well known, that the people, who during the space of fifteen or sixteen years, had not seen the Face of any Priest, or even of any Christian Stranger, have been found instructed in Religion, and as fervent in the

practice of Good-works, as if they had but newly receiv'd Baptism. 'Tis known that many of those Converts were not less firm in their beliefs, than the Prince of the Isle of *Rosalao*, whom *Pedro Martinez* protests to have heard say, *That though all the World shou'd arm against him, they shou'd never be able to tear out of his Heart, that perswasion, which Father Francis had inspir'd into him.*

We know farther, that some of them having been made Captives by the Pagans, have preserv'd their Faith entire in the midst of Heathenism; and have chosen rather to lose their lives in torments, than renounce their Saviour *Jesus Christ*. The Saint was accusom'd to desire earnestly of God, the Conversion of the *Gentiles*, in the Sacrifice of the Altar: and for that very end, said a most devout Prayer, which he compos'd in Latin; and is thus rendred in our Language.

O *Eternal God, Creatour of all things, mercifully remember, that the Souls of Infidels are the work of thy Hands, and that they are created to thy resemblance. Behold, O Lord, how Hell is fill'd with them, to the dishonour of thy name. Remember that Jesus Christ thy Son, for their Salvation*

Salvation suffer'd a most cruel death: permit not, I beseech thee, that he shou'd be despis'd by those Idolaters. Vouchsafe to be propitiated by the Prayers of the Church, thy most holy Spouse, and call to mind thy own Compassion. Forget, O Lord, their infidelity, and work in such manner, that at length they may acknowledge for their God, our Saviour Jesus Christ, whom thou hast sent into the World, and who is our Salvation, our Life, our Resurrection, by whom we have been redeem'd from Hell, and to whom be all Glory now and evermore. Amen.

The Industry which the Saint employ'd in converting the Nations of the *East*, or in strengthening their Conversion, was of various sorts. In those places where he preach'd the Gospel, he erected Crosses on the Sea-shore, on Hills, and in publick passages, to the end, that the view of that sign of our Salvation, might give the *Gentiles* the Curiosity to know the meaning of it, or inspire them with religious thoughts, if they had already heard speak of *Jesus Christ*. *The various Industry of his Zeal.*

As it was impossible for him to preach always, or in all places, he writ many Instructions, relating to Faith, and to Good Manners, some more ample, and

others more brief, but all in the Languages of the Converted Nations: And it was by these Instructions in Writing, that the Children learn'd to read. The Saint also compos'd devout Hymns, and set the *Lords Prayer* in musical numbers to be sung, together with the *Angelical Salutation*, and the *Apostles Creed*. By these means he banish'd those ribald Songs and Ballads, which the new Christians were accusom'd to sing before they had receiv'd Baptism; for those of *Xavier* were so pleasing, to Men, Women, and Children, that they sung them day and night, both in their Houses, and in the open Fields.

But amongst all the means which the Father us'd for the Conversion of Infidels, the most efficacious, was this; So soon as he enter'd into a Countrey of Idolaters, he endeavour'd to gain to God, those persons who were the most considerable, either for their Dignity, or by their Birth, and especially the Sovereign. Not only because the Honour of *Jesus Christ* requires that Crown'd-heads shou'd be subject to him, but also, that by the Conversion of Princes, the people are converted. So much Authority there resides in the Example of a Monarch, over his Subjects in every Nation of the World.

He

He was of easy Conversation to all sorts of persons, but more familiar with the greatest Sinners; not seeming to understand, that they were keepers of Mistresses, Blasphemers, or Sacrilegious Persons. He was particularly free in his Converse with Souldiers, who are greater Libertines, and more debauch'd in the *Indies*, than elsewhere. For, that they might the less suspect him, he kept them company; and because sometimes when they saw him coming, they hid their Cards and Dice, he told them, They were not of the Clergy, neither cou'd they continue praying all the day; that Cheating, Quarreling and Swearing, were forbid to Gamesters, but that Play was not forbidden to a Souldier. Sometimes he play'd at Chess himself, out of compliance, when they whom he study'd to withdraw from Vice, were lovers of that Game: And a *Portuguese* Gentleman, whose name was *Don Diego Norogno*, had once a very ill Opinion of him for it. This Cavalier, who had heard a Report of *Xavier*, that he was a Saint-like man, and desir'd much to have a sight of him, happen'd to be aboard of the same Galley. Not knowing his person, he enquir'd which was he; but was much surpris'd to find him playing at Chess with a private

vate Souldier. For he had form'd in his imagination, the Idea of a man who was recollected and austere, one who never appear'd in publick, but to discourse of Eternity, or to work Miracles: *What, in the name of God, said Norogna, is this your Saint! For my part, I believe not one syllable of his Sanctity, and am much deceiv'd if he be not as errant a Priest as any of his fellows.* Don Pedro de Castro, his Camerade, and Cousin, took pains to little purpose, to perswade Norogna, of the wonderful things which had been wrought by *Xavier*: Norogna still adher'd to his Opinion, because he always found the Father chearful, and in good humour. The whole Company going ashore on the Coast of *Malabar*, he perceiv'd *Xavier* taking a walk by himself, into a Wood, and sent after him one of his Servants, to observe his Actions: The Servant found the Man of God rais'd from the ground into the Air; his Eyes fix'd on Heaven, and Rays about his Countenance. He ran to give notice of his discovery to his Master; who upon the report came thither, and was himself a Witness of it. Then Norogna was satisfy'd that *Xavier* was truly a Saint, and that his Holiness was not incompatible with the gaiety of his Conversation.

By

By these methods the Apostle of the *Indies*, attracted the Hearts of the Soul-diery to himself, before he gain'd them to our Lord.

He took almost the same measures with the Merchants : For he seem'd to be concern'd for nothing more than for their Interests: He gave his Benediction to the Vessels which they were sending out for traffick, and made many enquiries concerning the success of their Affairs ; as if he had been Copartner with them. But while he was discoursing with them of Ports, of Winds, and of Merchandises, he dextrously turn'd the Conversation on the eternal gains of Heaven : *How bent are our desires*, said he, *on heaping up the frail, and perishable Treasures of this World ; as if there were no other life besides this earthly Being ; nor other riches besides the Gold of Japan, the Silks of China, and the Spices of the Molucca's ! Ah what profits it a Man to gain the Universe, and lose his Soul ?* These very words, which Father Ignatius had formerly us'd to *Xavier*, in order to loosen him from the World, were gotten familiar to him, and he had them frequently in his mouth. In respect of the new Christians, his conduct was altogether fatherly. He suffer'd their rough, and barbarous
be-

behaviour. And requir'd no more from them in the beginning, than what might be expected then from people of base extraction, and grown inveterate in Vice. As they were generally poor, he took a particular care of their Families, and obtain'd from the King of *Portugal*, that the *Paravas* shou'd be discharg'd from certain excessive yearly Tributes. He protect'd them more than once from the fury of their neighbouring Nations, who made War against them out of hatred to the Faith, and induc'd the Governour of the *Indies*, to send a Royal Army to their relief; he sav'd them even from the violence of the Officers, who despoil'd them of their Goods through Avarice, and set bounds to the unjust Exactions, of those griping Ministers, by threatening to complain of them both to King *John* the Third, and to the Cardinal *Infante*, who was Grand Inquisitour.

*The Condescend-
ance of his
Zeal; and how
dear the con-
version of peo-
ple costs him.*

As the sin of Impurity was the reigning vice in *India*, amongst the *Portugueses*, he apply'd himself in a particular manner, to withdraw them from their voluptuous living. The first rule of his proceeding, was to insinuate himself into the favour, not only of the Concubinarians, but of their Mistresses, and he compass'd this, by the mildness of his Aspect,
by

by the obligingness of his Words, and sometimes by good Offices. Yet we cannot think, that the Conversions of Sinners cost him only these Addresses. Before he treated with them concerning the important business of their Souls, he treated with God at the holy Altars; but to render his Prayers more efficacious, he join'd them with all manner of Austerities. Having notice, that three *Portuguese* Souldiers, belonging to the Garrison of *Amboyna*, had liv'd for five years past, in great debauchery, he got their good Wills, by his ingaging carriage, and wrought so well, that these Libertines, as wicked as they were, lodg'd him in their Quarters, during a whole *Lent*, so much they were charm'd with his good humour. But while he appear'd thus gay amongst them, in his outward behaviour, for fear of giving them any disgust of his Society, he underwent most rigorous Penances to obtain the Grace of their Conversion; and us'd his Body so unmercifully, that he was languishing for a moneth of those severities. When *Xavier* had reduc'd his Penitents, to that point, at which he aim'd; that is, when he had brought them to Confession, they cost him not less pains than formerly. He always begg'd of God
their

their perseverance, with his tears; and frequently, when he had enjoin'd them some light Penance, pay'd for them the remainder of their debts, with bloody disciplining of his own Body. But when he lighted on intractable and stubborn Souls, he left them not off, for their contumacy; but rather sought their good opinion; and on occasion shew'd them a better Countenance than usual, that thence they might be given to understand, how ready he was for their reception.

When he went from *Ternata* to *Amboyne*, he left but two persons, who were visibly engag'd in Vice: The first opportunity which the Vessels had of repassing to *Ternata*, he writ expressly to one of his Friends, that he shou'd salute those two scandalous sinners with all tenderness from him; and let them know, that upon the least sign which they shou'd make him, he wou'd return to hear their Confessions.

But these Condescensions, and this Goodness of the Apostle had nothing in them of meanness, or of weakness; and he knew well enough, to make use of severity, when there was occasion for it. Thus, a Lady, who had accus'd her self in Confession, to have look'd upon a Man, with too alluring an Eye, was thus answer'd

answer'd by him, *Tou are unworthy that God shou'd look on you; since by those encouraging regards which you have given to a Man, you have run the hazard of losing God.* The Lady was so pierc'd with these few words, that during the rest of her life, she durst never look any Man in the Face.

By all these Methods, *Xavier* made so many Converts. But whatever he perform'd, he look'd on it, as no more The extent of his Zeal. than an Essay. And he wrote in the year 1549, that if God wou'd be pleas'd to bestow on him, yet ten years more of life, he despair'd not but these small beginnings wou'd be attended with more happy Consequences. This ardent desire of extending farther, the Dominion of *Jesus Christ*, caus'd him to write those pressing Letters to the King of *Portugal*, and Father *Ignatius*, that he might be furnish'd with a larger supply of Missioners: he promis'd in his Letters, to sweeten the Labour of the Mission, by serving all his fellows, and loving them better than himself. The year he dy'd, he writ, that when once he had subdu'd the Empire of *China*, and that of *Tartary*, to the Scepter of *Jesus Christ*, he purpos'd to return into *Europe*, by the *North*; that he might labour in the reduction of Hereticks, and restoration of Discipline

Discipline in Manners; that after this, he design'd to go over into *Africa*, or to return into *Asia*, in quest of new Kingdoms, where he might preach the Gospel.

For what remains, though he was ever forming new designs, as if he were to live beyond an Age, yet he labour'd as if he had not a day to live; and so tugg'd at the work which he had in hand, that two or three days and nights pass'd over his head, without once thinking to take the least manner of nourishment. In saying his Office, it often happen'd to him, to leave for five or six times successively, the same Canonical-hour, for the good of Souls; and he quitted it with the same promptitude, that afterwards he resum'd it: He broke off his very Prayers, when the most inconsiderable person, had the least occasion for him; and order'd, when he was in the deepest of his retirements, that if any poor Man, or even but a Child shou'd desire to be instructed, he might be call'd from his Devotions.

*His Intrepidity
in dangers, and
his Confidence
in God.*

No Man, perhaps, was ever known to have run more dangers, both by Land and Sea; without reckoning into the account, the Tempests which he suffer'd in ten years, of almost continual Navigation;

on; 'tis known, that being at the *Molucca's*, and passing from Isle to Isle, he was thrice Shipwrack'd; though we are not certain of the time or places: and once he was for three days and nights together, on a Plank, at the mercy of the Winds and Waves. The *Barbarians* have often shot their Arrows at him; and more than once, he fell into the hands of an inrag'd multitude. One day the *Saracens* pursu'd him, and endeavour'd to have ston'd him: and the *Brachmans* frequently sought after him, to have murther'd him; even to that point of merciless barbarity, as to set Fire on all the Houses, where they imagin'd he might lie conceal'd. But none of all these dangers, were able to affright him; and the apprehension of dying, cou'd never hinder him from performing his ordinary Functions: It seem'd, that even dangers serv'd to the redoubling of his Courage: and that by being too intrepid, he sometimes enter'd into the extream of rashness. Being at *Japan*, he reprehended the King of *Amanguchi*, so severely, for the infamy, and scandal of his Vices, that Father *John Fernandez*, (who serv'd him for Interpreter, as being more conversant than the Saint, in the Language of the Court) was amaz'd, and trembled

in pronouncing what the Father put into his mouth; as we are given to understand, in a Letter written by the same *Fernandez*. *Xavier*, one day perceiving the fear of his Companion; forbade him absolutely, either to change, or soften any of his words: I obey'd him, says *Fernandez*; but expected every moment, when the *Barbarian* shou'd strike me with his Cymetar: and confess my apprehensions of death were as much too great, as the concernment of Father *Francis* was too little.

In effect, he was so far from fearing death, that he look'd on it, as a most pleasing Object. *If we dye for so good a Cause*, (said *Xavier* on another occasion) *we ought to place it amongst the greatest benefits we receive from God, and shall be very much oblig'd to those, who freeing us from a continual death, such as is this mortal life, shall put us in possession of an eternal happiness.* So, that we are resolv'd to Preach the truth amongst them, in despite of all their threatnings, and encourag'd by the hopes of Divine assistance, obey the precept of our Saviour, who commands us to prefer the Salvation of others, above our lives.

In the most hazardous undertakings, he hop'd all things from God; and from thence

thence drew his assurance of daring all things. Behold, what he says himself, concerning his Voyage of Japan. *We set out full of confidence in God : and hope, that having him for our Conductor, we shall Triumph over all his Enemies.*

As to what remains, we fear not to enter into the lists, with the Doctors of Japan ; for what available knowledge can they have, who are ignorant of the only true God, and of his only Son our Lord Jesus ? and besides, what can we justly apprehend, who have no other aim than the Glory of God, and Jesus Christ ? the Preaching of the Gospel, and the Salvation of Souls ? supposing that we were, not only in a Kingdom of *Barbarians*, but in the very Dominion of Devils, and that naked and disarm'd, neither the most cruel barbarity, nor the rage of Hell cou'd hurt us without God's permission. We are afraid of nothing but offending God Almighty ; and provided that we offend not him, we promise our selves, through his assistance, an assur'd Victory over all our Enemies. Since he affords sufficient strength to every man, for his service, and for avoiding sin, we hope his mercy will not be wanting to us. But as the sum of all consists, in the good or evil use

of his benefits, we also hope he will give us grace to employ our selves for his glory, by the prayers of his Spouse, and our holy Mother the Church; and particularly by the intercession of our Society, and those who are well affected to it. Our greatest comfort proceeds from this, that God beholds the scope of this our Voyage, that our only aim is to make known the Creatour of the Universe to Souls which are made after his own Image: to bring those Souls to give him the Worship due to him, and to spread the Christian Religion through all Regions.

With these encouragements, we doubt not but the issue of our Voyage will be prosperous; and two things especially seem to assure us, that we shall vanquish all the opposition of Hell; the one is the greatness of our holy enterprise, the other is the care of Divine Providence; whose Dominion is of no less extent over Devils, than over men. I acknowledge, that in this Voyage, I foresee, not only great labours, but also dangers of almost inevitable death; and this imagination, is frequently presented to my thoughts, that if those of our Society, who are endu'd with the greatest stock of knowledge, shou'd come into the
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the *Indies*, they wou'd certainly accuse us of too much rashness, and wou'd be apt to think, that, in exposing our selves, to these manifest dangers, we tempted God. Nevertheless upon a more serious reflection, I cease to fear: and hope that the Spirit of our Lord, which animates our Society, will regulate their judgments concerning it. For my own particular, I think continually on what I have heard our good Father *Ignatius* often say, that those of our Society, ought to exert their utmost force in vanquishing themselves; and banish from them all those fears, which usually hinder us from placing our whole confidence in God.

For though Divine hope, is purely and simply the grace of God, and that he dispenses it, according to his pleasure, nevertheless, they who endeavour to overcome themselves, receive it more frequently than others. As there is a manifest difference, betwixt those, who abounding with all things, trust in God; and those, who being sufficiently provided with all necessaries, yet bereave themselves of them, in imitation of *Jesus Christ*; so is there also, in those who trust in Gods providence, when they are out of danger, and those, who with the

assistance of his grace, dare voluntarily expose themselves to the greatest hazards which are in their proper choice and power to shun.

It was in the Spirit of this holy confidence, that the Saint, writing to *Simon Rodriguez*, speaks in this manner to him.

Our God, holds in his hand the Tempests which infest the Seas of China and Japan; the Rocks, the Gulphs, and Banks of Sands, which are formidably known, by so many Shipwracks, are all of them under his Dominion. He is Sovereign over all those Pyrates, which cruise the Seas, and exercise their cruelties on the Portugueses. And for this reason I cannot fear them. I only fear, lest God should punish me for being too pusillanimous in his service; and so little capable, through my own frailty, of extending the Kingdom of his Son, amongst those Nations, who know him not.

He speaks in the same Spirit, to the Fathers of Goa; in giving them an account of his arrival at Japan——*We are infinitely oblig'd to God, for permitting us to enter into these Barbarous Countries, where we are to be regardless, and in a manner forgetful of our selves: for the Enemies of the true Religion, being Masters every where, on whom can we rely,*
but

but on God alone? and to whom can we have recourse besides him? In our Countries, where the Christian Faith is flourishing, it happens, I know not how, that everything hinders us from reposing our selves on God: The love of our Relations, the Bonds of Friendship, the Conveniences of life, and the Remedies which we use in sickness: but here, being distant from the place of our Nativty, and living amongst Barbarians, where all humane succours are wanting to us, 'tis of absolute necessity that our confidence in God alone, shou'd be our aid.

But the Saint perhaps, never discours'd better on this Subject, than in a Letter written at his return from the *Molucca's*, after a dangerous Navigation. His words are these: *It has pleas'd God, that we shou'd not perish: it has also pleas'd him, to instruct us even by our dangers, and to make us know by our own experience, how weak we are, when we rely only on our selves; or on humane succours. For when we come to understand the deceitfulness of our hopes, and are intirely diffident of humane helps, we rely on God, who alone can deliver us out of those dangers, into which we have engag'd our selves on his account: we shall soon experiment, that he governs all things; and that the heavenly pleasures,*

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which he confers on his Servants, on such occasions, ought to make us despise the greatest hazards; even death it self has nothing in it, which is dreadful to them, who have a tast of those divine delights; and though when we have escap'd those perils of which we speak, we want words to express the horreur of them; there remains in our heart a pleasing memory of the favours which God has done us; and that remembrance excites us day and night, to labour in the service of so good a Master; we are also enliven'd by it to honour him, during the rest of our lives, hoping, that out of his abundant mercy, he will bestow on us a new strength, and fresh vigour, to serve him faithfully, and generously even to our death.

May it please the Divine goodness, (he says elsewhere) that good men, whom the Devil endeavours to affright in the service of God, might fear no other thing besides displeasing him, in leaving off what they have undertaken for his sake. If they wou'd do this, how happy a life wou'd they then lead! how much wou'd they advance in virtue, knowing by their own experience, that they can do nothing of themselves, but that they can do all things by the assistance of his grace!

He said, that our most stedfast hold in dangers and temptations, was to have a noble courage against the foe of our Salvation, in a distrust of our own strength, but a firm reliance on our Lord: so that we shou'd not onely fear nothing, under the conduct of such a general, but also shou'd not doubt of Victory. He said also further, that in those dangerous occasions, the want of confidence in God, was more to be fear'd, than any assault of the Enemy: and that we shou'd run much greater hazard, in the least distrust of the divine assistance, in the greatest dangers, than in exposing our selves to those very dangers. He added, lastly, that this danger was so much the more formidable, the more it was hidden, and the less that we perceiv'd it.

These thoughts produc'd in the Soul *His Humility.* of this holy man, an entire diffidence of himself, together with a perfect humility. He was the onely discourse of the new World: *Infidels*, and *Christians* gave him almost equal honour; and his power over Nature was so great, that it was said to be a kind of Miracle, when he perform'd no Miracle. But all this serv'd only to raise confusion in him; because he found nothing in himself, but his own nothingness: and being nothing in his own conceit, he cou'd not comprehend,

comprehend, how it was possible for him to be esteem'd. Writing to the Doctor of *Navarre*, before his Voyage to the *Indies*, he told him, *that it was a singular grace of Heaven, to know our selves; and that through the mercy of God, he knew himself to be good for nothing.*

Humbly beseech our Lord, (he wrote from the *Indies*, to Father *Simon Rodriguez*,) *that I may have power to open the door of China to others; where I am, I have done but little.* In many other passages of his Letters, he calls himself an exceeding evil man; a great Sinner; and conjures his Brethren to employ their intercessions to God in his behalf. *Bring to pass by your Prayers* (says he to one of them) *that though my sins have render'd me unworthy of the Ministerial Vocation, yet God may vouchsafe out of his infinite goodness to make use of me.*

I beseech you, (says he to another) *to implore the heavenly assistance for us; and to the end you may do it, with the greater fervency, I beseech our Lord, that he would give you to understand, how much I stand in need of your intercession.*

It is of extream importance to my consolation (he writes to the Fathers of *Goa*) *that you understand, the wonderful perplexity in which I am. As God knows the multitude*

multitude and heynousness of my Sins, I have a thought which much torments me; 'tis that God perhaps may not prosper our Undertakings, if we do not amend our lives, and change our manners: 'Tis necessary on this account, to employ the Prayers of all the Religious of our Society; and of all our Friends: in hope, that by their means, the Catholick Church, which is the Spouse of our Lord Jesus, will communicate her innumerable merits to us; and that the Authour of all good, will accumulate his graces on us, notwithstanding our offences.

He attributed all the fruits of his labours, to an evident Miracle of the Divine Power, which made use of so vile and weak an instrument as himself, to the end it might appear to be the work of God. He said, *that they who had great Talents, ought to labour with great courage for the safety of Souls; since he who was wanting in all the qualities, which are requisite to so high a Calling, was not altogether unprofitable in his Ministry.*

As he had a mean opinion of himself, and that his own understanding was suspected by him, he frequently, by his Letters, requested his Brethren of *Italy, and Portugal*, to instruct him in the best method of Preaching the Gospel, profitably. *I*

am going, said he, to publish Jesus Christ, to people who are part Idolaters, and part Saracens; I conjure you, by Jesus Christ himself, to send me word, after what manner, and by what means I may instruct them. For I am verily perswaded, that God will suggest those ways to you, which are most proper for the easie reduction of those People into his Fold: And if I wander from the right path, while I am in expectation of your Letters, I hope I shall return into it, when I shall have receiv'd them.

All that succeeded well to his endeavours, in the service of our Lord, he attributed to the intercession of his Brethren. *Your Prayers, (he writ to the Fathers at Rome) have assuredly obtain'd for me the knowledge of my infinite offences: and withal the grace of unwearied labouring, in the Conversion of Idolaters, notwithstanding the multitude of my sins.*

But if the designs which he was always forming, for the advancement of Religion, happen'd to be thwarted, he acknowledg'd no other reason of those crosses than his own sins, and complain'd onely of himself.

As for those Miracles, which he continually wrought, they pass'd in his opinion, as the effects of innocence in Children,

Children, or for the fruits of faith in sick Persons. And when at the sight of a miraculous performance, the people were at any time about to give him particular honours, he ran to hide himself in the thickest of a Forest; or when he cou'd not steal away, he enter'd so far into the knowledge of himself, that he stood secure from the least temptation of vain glory. It even seem'd, that the low opinion which he had of his own worth, in some sort blinded him, in relation to the wonders which he wrought, so that he perceiv'd not they were Miracles.

It was the common talk at Goa, that he had rais'd the dead on the Coast of *Fisbery*: After his return to Goa, *James Borba*, and *Cozmo Ammez*, his two intimate friends, requested him to inform them, for God's further glory, how those matters went; and particularly they enquir'd, concerning the Child, who was drown'd in the Well. The holy Man at this request, hung down his head, and blush'd exceedingly; when he was somewhat recover'd of his bashfulness, *Jesus*, said he, *what I to raise the Dead! can you believe these things of such a wretch as I am!* After which, modestly smiling, he went on: *Alas poor Sinner*
that

that I am! they set before me a Child, whom they reported to be dead, and who perhaps was not: I commanded him in the name of God to arise; he arose indeed, and where was the Miracle?

Ordognes Cevalio, who travell'd almost round the World, tells us, in the relations of his Voyages, that in *India*, he happen'd to meet a *Japonnese*, who inform'd him, in a discourse which they had together, of these particulars. *Know*, said he, *that being in Japan, a Bonza by profession, I was once at an Assembly of our Bonza's; who upon the report of so many Miracles, as were wrought by Father Francis Xavier, resolv'd to place him in the number of their Gods: In order to which, they sent to him a kind of Embassy: But the Father was seiz'd with horror at the proposition of their Deputies. Having spoken of God to them, after a most magnificent and elevated manner, he spake of himself, in terms so humble, and with so much self contempt, that all of us, were much edify'd by his procedure. And the greatest part of us seriously reflecting, rather on his carriage than his words, from Priests of Idols which we were, became the Worshipers of Jesus Christ.*

He shun'd the Offices of the Society, and believ'd himself unworthy of them:

I cannot tell you (wrote he from Cochin, to Father Ignatius) how much I stand oblig'd to the Japonneses; in favour of whom, God has given me clearly to understand the infinite number of my sins: for 'till that time, I was so little recollected, and so far wander'd out of my self, that I had not discover'd in the bottom of my heart, an Abyss of imperfections and failings. It was not 'till my labours and sufferings in Japan, that I began at length to open my eyes, and to understand, with God's assistance, and by my own experience, that it is necessary for me to have one, who may watch over me, and govern me. May your holy Charity be pleas'd for this reason to consider what it is you do, in ranging under my command, so many Saint-like Souls, of the Fathers and Brethren of our Society. I am so little endued with the qualities which are requisite for such a charge, and am so sensible that this is true, through God's mercy, that I may reasonably hope, that instead of reposing on me the care of others, you will repose on others the care of me. He infinitely esteem'd those Missioners who were his Seconds; and accounted his own pains for nothing, in comparison of theirs: After having related, what had been performed by Father Francis Perez in Malacca; I confess (my Brethren said he,

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to Paul de Camerino, and Antonio Gomez) that seeing these things, I am asham'd of my self, and my own lazy Cowardise makes me blush, in looking on a Missioner, who infirm and languishing as he is, yet labours without intermission in the Salvation of Souls. Xavier, more than once repeats the same thing, in his Letter with profound sentiments of esteem for Perez, and strange contempt of his own performances.

He recommends not any thing so much to the Gospel-Labourers, as the knowledge of themselves, and shunning of Pride. And we need only to open any of his Letters, to behold his Opinions on that Subject.

*His Maximes
on Humility.*

Cultivate Humility with care, in all those things which deprav'd Nature has in horror; and make sure, by the assistance of Divine Grace, to gain a thorough knowledge of your selves: for that understanding of our selves, is the Mother of Christian Humility: Beware especially, lest the good Opinion, which Men have conceiv'd of you, do not give you too much pleasure; for those vain delights are apt to make us negligent: and that negligence, as it were by a kind of Enchantment, destroys the Humility of our Hearts, and introduces Pride instead of it.

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Be distrustful of your proper strength, and build nothing upon humane wisdom, nor on the esteem of men. By this means you will be in condition to bear whatsoever troubles shall happen to you; for God strengthens the humble, and gives him courage, he is proof against the greatest labours, and nothing can ever separate him, from the Charity of Jesus Christ: not the Devil with his evil Angels, nor the Ocean with its Tempests, nor the most brutal Nations, with all their barbarity. And if God sometimes permits, that the Devil put impediments in his way, or that the Elements makewar against him, he is persuaded, that it is only for the expiation of his sins, for the augmentation of his merits, and for the rendring him more humble.

They who fervently desire to advance Gods glory, ought to humble themselves, and be nothing in their own opinion; being diffident even in the smallest matters of their own abilities; to the end, that in great occasions, becoming much more diffident of themselves, through a principle of Christian humility, they may entirely confide in God; and this confidence may give them resolution: for he who knows that he is assisted from above, can never degenerate into weakness.

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Whatever you undertake will be acceptable in the sight of God, if there appear in your conduct a profound Humility; and that you commit the care of your Reputation into his Hands: For he himself will not be wanting to give you both Authority and Reputation with Men, when they are needful for you; and when he does it not, 'tis from his knowledge that you will not ascribe to him, that which only can proceed from him. I comfort my self with thinking, that the sins of which you find your selves guilty, and with which you daily upbraid your own Consciences, produce in you an extream horroure of windy Arrogance, and a great love of perfection; so that humane praises will become your Crosses, and be useful to admonish you of your failings.

Take heed of your selves, my dearest Brethren; many Ministers of the Gospel, who have open'd the way of Heaven to other men, are tormented in Hell, for want of true Humility, and for being carry'd away with a vain opinion of themselves: On the contrary, there is not to be found in Hell, one single Soul, which was sincerely humble.

These are the Instructions, which the Saint gave in general to his Brethren, on the Subject of Humility; and next behold some particular Admonitions which
were

were address'd to some amongst them.

I conjure you to be humble and patient towards all the World, says he to Father Cyprian, who preach'd the Gospel at Meliapore. For, believe me, nothing is to be done by Haughtiness and Choller, when it cannot be accomplish'd by Modesty and Mildness. He continues, We deceive our selves, in exacting submission and respect from men, without any other title to it, than being Members of our Society; and without cultivating that Vertue which has acquir'd us so great an Authority in the World. As if we rather chose, to recommend our selves, by that Credit and Reputation, than by the practice of Humility and Patience, and those other Vertues. by which our Society has maintain'd its Dignity and Honour with Mankind.

Be mindful, writes he to Father Barzæus, who was Rectour of the Colledge of Goa, to read frequently the Instructions which I have left with you; particularly, those which concern Humility; and take an especial care, in considering what God has done by you, and by all the Labourers of the Society, that you do not forget your self: For my own particular, I shou'd be glad, that all of you wou'd seriously think, how many things God leaves undone, because you are wanting to him in your Fidelity, and

I wou'd rather that consideration shou'd employ your thoughts, than those great works, which it has pleas'd our Lord to accomplish by your Ministry; for the first reflection will cover you with Confusion, and make you mindful of your weakness; but instead of that, the second will puff you up with Vanity, and expose you to the danger of having thoughts of Arrogance.

*His submission
to God's good
pleasure.*

This well grounded humility in *Xavier*, was the Principle of a perfect Submission to the Will of God. He never undertook any thing, without consulting him before-hand; and the Divine Decrees were his only Rule. *I have made continual Prayers, says he, speaking of his Voyage to Macassar, to know what Heaven requires of me; for I was firmly resolv'd, not to be wanting on my part to fulfil the Will of God, whensoever it shou'd be made known to me. May it please our Lord, said he on the same subject, that out of his goodness we might understand what he designs by us, to the end we might entirely conform our selves to his holy Will, so soon as it shall be discover'd to us: For he commands us to be always in a readiness to obey him at the first signal, and it becomes us to be as strangers in this World, always prepar'd to follow the voice of our Conductor.*

I wish, said he in another place, that
God

God wou'd declare to us his most holy Will, concerning the Ministries, and Countries, where I may best employ my labours for his glory. I am ready by his Grace to execute those things which he makes me understand to be most pleasing to him, of whatsoever nature they may be, and undoubtedly, he has admirable means of signifying his good pleasure to us; such as are our inward Sentiments, and heavenly Illuminations, which leave no remaining scruple concerning the place to which he has design'd us, nor what we are to undertake for his Service. For we are like Travellers, not fix'd to any Country through which we pass: 'Tis our duty to be prepar'd to fly from one Region to another, or rather into opposite Regions, where the Voice of Heaven shall please to call us. East and West, North and South, are all indifferent to me, provided I may have an opportunity of advancing the Glory of our Lord.

He says elsewhere, I cou'd wish, that you had ever in your mind this Meditation, that a ready and obedient Will, which is entirely devoted to Gods service, is a more pleasing sacrifice to the Divine Majesty, than all the pomp and glitter of our noisy actions, without that interior disposition.

Being thoroughly convinc'd, that the perfection of the Creature consists in wil-

ling nothing but the Will of the Creator; he spoke incessantly of God's good pleasure; and concluded almost all his Letters, with his desires of knowing and fulfilling it. He sacrific'd all to that Principle; even his ardent wishes to die for *Jesus* by the hands of the *Barbarians*: for though he breath'd after Martyrdom, he well understood, that the tender of our life, is not acceptable to God, when he requires it not; and he was more fearful of displeasing him, than desirous of being a Martyr for him. So that he dy'd satisfy'd, when he expir'd in a poor Cabin, of a natural death, though he was at that very time, on the point of carrying the Faith into the Kingdom of *China*: And, it may be therefore said, That he sacrific'd not only his own Glory, but even that of *Jesus Christ* to the good pleasure of God Almighty.

*His Religious
Obedience.*

A man so submissive to the Orders of Heaven, cou'd not possibly want submission in regard of his Superiour, who was to him in the place of God. He had for Father *Ignatius*, General of the Society of *Jesus*, a Veneration and Reverence mix'd with Tenderness, which surpasses Imagination. He himself has express'd some part of his thoughts on that Subject; and we cannot read them without being

being edify'd. In one of his Letters, which begins in this manner, *My only dear Father, in the Bowels of Jesus Christ,* he says at the Conclusion, *Father of my Soul, for whom I have a most profound respect, I write this to you upon my Knees, as if you were present, and that I beheld you with my Eyes:* It was his Custom to write to him in that posture; so high was the place which *Ignatius* held within his heart.

'God is my witness, my dearest Father, says he in another Letter, how much I wish to behold you in this life, that I might communicate to you many matters, which cannot be remedy'd without your aid: for there is no distance of places, which can hinder me from obeying you. I conjure you, my best Father, to have some little consideration of us who are in the *Indies*, and who are your Children. I conjure you, I say, to send hither some holy Man, whose fervour may excite our lazy faintness. I hope, for the rest, that as you know the bottom of our Souls, by an illumination from Heaven, you will not be wanting to supply us with the means, of awakening our languishing and drowzy Vertue, and of inspiring us with the love of true perfecti-

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‘on. In another of his Letters which is thus superscrib’d, *To Ignatius, my holy Father in Jesus Christ*; he sends him word, That the Letter which he receiv’d from his holy Charity, at his return from *Japan*, had replenish’d him with joy; and that particularly he was most tenderly affected, with the last words of it. *I am all yours, yours even to that degree, that it is impossible for me to forget you,* Ignatius. ‘When I had read those words, *said he*, the tears came flowing ‘into my Eyes, and gushing out of ‘them; which makes me, that I cannot ‘forbear writing them, and recalling to ‘my Memory, that sincere and holy ‘Friendship, which you always had, and ‘still have for me; nothing doubting, but ‘that if God has deliver’d me from so many ‘dangers, it has principally proceeded ‘from your fatherly intercessions for me. He calls himself his Son in all his Letters, and thus subscribes himself in one: *The least of your Children, and most distant from you, Francis Xavier.* But the high Idea’s which *Francis* had of *Ignatius*, caus’d him frequently to ask his advice in relation to his own conduct. ‘You ‘will do a charitable work, *said he*, in ‘writing to me a Letter, full of spiritual ‘Instructions, as a Legacy bequeath’d to ‘one,

‘one, who is the least of all your Chil-
‘dren, at the farthest distance from you,
‘and who is as it were banish’d from
‘your presence, by which I may par-
‘take some part of those abundant trea-
‘sures which Heaven has heap’d upon
‘you. I beseech you not to be too nig-
‘gardly in the accomplishment of my
‘desires. I conjure you, *says he else-*
‘*where*, by the tender love of *Jesus*
‘*Christ*, to give me the method, which
‘I ought to keep, in admitting those
‘who are to be Members of our Society;
‘and write to me at large, considering the
‘smallness of my Talent, which is well
‘known to you; for if you give me not
‘your assistance, the poor ability which
‘I have in these matters, will be the oc-
‘casion of my losing many opportuni-
‘ties, for the augmentation of God’s
‘Glory.

In prescribing any thing that was dif-
ficult to his Inferiours, he frequently in-
termix’d the name of *Ignatius*. ‘I pray
‘you by our Lord, and by *Ignatius* the
‘Father of our Society. I conjure you
‘by the Obedience, and by the Love
‘which you owe to our Father *Ignatius*.
‘I require this of you, in the name of the
‘beatify’d Father *Ignatius*. Remember,
‘*said he farther*, to what degree, both
‘great

‘ great and small, respect our Father *Ignatius*.

With these Sentiments, both of affection and esteem, he depended absolutely on his Superiour. ‘ If I believ’d, *says he, writing from the Indies, to Father Simon Rodriguez*, that the strength of your Body, were equal to the vigour of your Mind, I shou’d invite you to pass the Seas, and desire your company in this new World: I mean, if our Father *Ignatius* shou’d approve and counsel such a Voyage. For he is our Parent, it behoves us to obey him; and it is not permitted us to make one step without his Order.

In this manner, *Xavier* had recourse to *Ignatius*, on all occasions, as much as the distance of places wou’d permit; and the Orders which he receiv’d, were to him inviolable Laws. ‘ You shall not suffer any one, (*so he writ to Gasper Barzæus, Rector of the Colledge of Goa*) to receive the Orders of Priesthood, who is not sufficiently learn’d; and who has not given, for the space of many years, sufficient examples of his good life in our Society; because our Father *Ignatius*, has expressly forbidden it. For the same reason he exactly observ’d the Constitutions of the Society. ‘ Make not haste, *writes he*
‘ in

*' in the same Letter to Barzæus, to receive
' Children which are too young: And
' totally reject such sorts of people, whom
' Father Ignatius wou'd have for ever ex-
' cluded from our Order. But nothing,
perhaps, can more clearly discover how
perfect the submission of Xavier was,
than what his Superiour himself thought
of it. At the time when Xavier dy'd,
Ignatius had thoughts of recalling him
from the Indies, not doubting, but at
the first notice of his Orders, this zealous
Missioner, wou'd leave all things,
out of his Obedience. And on this oc-
casion he wrote to him, a Letter bear-
ing date the 28th of June, in the year
1553. Behold the passage which con-
cerns the business of which we are speak-
ing. I add, says Ignatius in his Letter,
that having in prospect the Salvation of
Souls, and the greater service of our Lord,
I have resolv'd to command you in vertue
of holy Obedience, to return into Portugal,
with the first opportunity; and I command
you this in the name of Christ. But that
you may more easily satisfy those, who are
desirous of retaining you in the Indies, for
the good of those Countries, I will pre-
sent you with my reasons: You know in the
first place, of what weight are the Orders
of the King of Portugal, for the confirma-
tion*

tion of Religion in the East, for the propagation of it in Guinea, and Brasile: and you can rightly judge, that a Prince so Religious as he, will do all things necessary, for the advancement of Gods Honour, and the conversion of People, if one of your Ability and Experience, shall personally instruct him. And besides, 'tis of great importance, that the holy Apostolical See, shou'd be inform'd of the present state of India, by some authentick Witnesses; to the end, that Popes may issue out spiritual supplies, as well to the new, as to the ancient Christianity of Asia; without which, neither the one nor the other can subsist; or cannot subsist without much trouble; and no body is more proper than your self for this; both in respect of your knowledge in the Affairs of the new World, and of your Reputation in these parts.

You know moreover, of what consequence it is, that the Missioners who are sent to the Indies, shou'd be proper for the end propos'd: and 'tis convenient, on that account, that you come to Portugal and Rome. For not only many more will be desirous of going on those Missions, but you will make a better choice of Missioners; and will see more clearly to what parts such and such are proper to be sent. You judge your self, of what consideration it is, not to be mistaken in these Affairs. And what-
soever

soever relation you can send us, your Letters are not sufficient to give us a true notion, of what Labourers are fitting for the Indies. 'Tis necessary that you, or some one, as intelligent as you, shou'd know and practice those who are design'd for those Countries. Besides what it will be in your power to do for the common benefit of the East, you will warm the Zeal of the King of Portugal, in relation to Ethiopia, which has been under consideration for so many years, but nothing yet perform'd. You will also be of no little use to the Affairs of Congo and Brasile, on which you can have no influence in India, for want of Commerce betwixt them and you. But if you think your presence may be necessary, for the Government of those of the Society who are in the Indies, you may govern them more easily from Portugal, than you can from China or Japan. For what remains, I remit you to the Father, Master Polanque, and recommend my self most cordially to your good Prayers, beseeching the Divine Goodness to multiply his favours on you; to the end, that we may understand his most holy Will, and that we may perfectly perform it.

Father Polanque, who was Secretary to Father Ignatius, and Confident to all his purposes, has given testimony, That the intention of the holy Founder was
to

to make *Xavier* General of the Society. The Letter of *Ignatius* found *Xavier* dead. But we may judge of what he wou'd have done, by what he writ before his death to *Ignatius* himself, who had testify'd so earnest a desire to see him. *Your holy Charity*, says he in his Letter, tells me, that you have an earnest desire to see me once again, in this present life: God who looks into the bottom of my Heart, can tell how sensibly that mark of your tenderness has touch'd me. Truly, whenever that expression of yours returns to my remembrance, and it frequently returns, the tears come dropping from my Eyes, and I cannot restrain them; while I revolve that happy thought; that once, yet once again it may be given me to embrace you. I confess, it appears difficult to compass my desires, but all things are possible to holy Obedience.

Undoubtedly, if the Letter of *Ignatius* had found *Xavier* alive, he had soon been seen in *Europe*; for having offer'd of his own free motion, to leave the *Indies*, *Japan*, and *China*, and all the business which he had upon his hands, and having said, that the least beckoning of his Superiour shou'd be sufficient for it, what wou'd he not have done, when he had receiv'd a positive command to abandon all, and repass the Seas.

His

His Maxims of obedience shew clearly what his own submission was.

'There is nothing more certain, nor
'less subject to mistake, than always to
'be willing to obey. On the contrary, *His Maxims*
'tis dangerous to live in complaisance to *on obedience,*
'our own wills; and without following *and his love for*
'the motion of our Superiours: for though *the Society.*
'we chance to perform any good action,
'yet if we never so little deviate from
'that which is commanded us, we may
'rest assur'd, that our action is rather vi-
'cious than good.

'The Devil by his malicious suggestions,
'tempts the greatest part of those who
'have devoted themselves to God's ser-
'vice. *What make you there,* he secretly
whispers, *see you not that you do but lose*
'your labour? resist that thought with all
'your strength; for it is capable not only
'of hindring you in the way to perfecti-
'on, but also of seducing you from it:
'and let every one of you, persuade him-
'self, that he cannot better serve our
'Lord, than in that place, where he is
'set by his Superiour. Be also satisfy'd,
'that when the time of God is come, he
'will inspire your Superiours with
'thoughts of sending you to such places,
'where your labours shall abundantly
'succeed. In the mean time, you shall
'possess

‘possess your Souls in peace. By this
‘means, you will well employ your pre-
‘cious time, though too many do not
‘understand its value: and make great
‘proficiencies in virtue. ’Tis far other-
‘wise with those restless Souls, who do
‘no good in those places where they wish
‘to be, because they are not there; and
‘are unprofitable both to themselves and
‘others where they are, because they de-
‘fire to be other-where.

‘Perform with great affection, what
‘your Superiours order you, in relation
‘to domestick discipline, and suffer not
‘your self to be surpris’d with the sug-
‘gestions of the evil Spirit, who en-
‘deavours to perswade you, that some
‘other Employment wou’d be fitter for
‘you: his design is, that you shou’d ex-
‘ecute that Office ill, in which you are
‘employ’d: I intreat you therefore, by
‘our Lord and Saviour *Jesus Christ*, to
‘consider seriously, how you may over-
‘come those temptations, which give
‘you a distast of your employment; and
‘to meditate more on that, than how to
‘ingage your self in such laborious Af-
‘fairs, as are not commanded you. Let
‘no man flatter himself; ’tis impossible
‘to excel in great matters, before we
‘arrive to excel in less: and ’tis a gross
‘error,

‘errour, under the pretence of saving
‘Souls, to shake off the Yoke of Obe-
‘dience, which is light and easie, and to
‘take up a Cross, which without com-
‘parison, is more hard and heavy.

‘It becomes you to submit your will
‘and judgment to your Governours;
‘and to believe that God will inspire
‘them, in reference to you, with that
‘which will be most profitable to you.
‘For the rest, beware of asking any
‘thing with importunity, as some have
‘done, who press their Superiours with
‘such earnestness, that they even tear
‘from them that which they desire,
‘though the thing which they demand
‘be in it self pernicious; or if it be re-
‘fus’d them, complain in publick, that
‘their life is odious to them: They per-
‘ceive not, that their unhappiness pro-
‘ceeds from their neglect of their vow,
‘and their endeavour to appropriate that
‘will to themselves, which they have al-
‘ready consecrated to our Lord. In ef-
‘fect, the more such people live accord-
‘ing to their own capricious fancy, the
‘more uneasie and melancholick is their
‘life.

The holy man, was so thoroughly
perswaded, that the perfection of the
Society of Jesus consisted in obedience,

that he frequently commanded his Brethren in vertue of their holy obedience, thereby to increafe their merit.

‘I pray you, *said he to two Missioners of Comorine, to go to the Isles del Moro, and to the end you may the better have occasion of meriting by your obedience, I positively command you.*

But it is impossible to relate, with what tenderness he lov’d the Society, nor how much he concern’d himself in all their interests, though of the smallest moment. Being in *Portugal*, before his Voyage to the *Indies*, he wrote not any Letters to *Rome*, wherein he did not testify his great desire to know what progress it made in *Italy*. Writing to the Fathers, *Le Gay*, and *Layne*, he says thus: *Since our rule is confirm’d, I earnestly desire to learn the names of those, who are already receiv’d into our Order, and of such as are upon the point of being admitted. He exhorts them, to thank the King of Portugal, for the design which his Majesty had to build a Colledge, or a House for the Society: and we ought to make this acknowledgement to the King, said he, to engage him thereby, to begin the Building.*

The news which he receiv’d from Father *Ignatius*, and the other Fathers who were at *Rome*, gave him infinite consolation.

tion. *I have receiv'd your Letters, which I expected with much impatience, and have receiv'd them with that joy, which Children ought to have, in receiving some pleasing news from their Mother. In effect, I learn from them, the prosperous condition of all the Society; and the holy Employments wherein you engage your selves, without intermission.*

He cou'd scarcely moderate his joy, whensoever he thought on the establishment of the Society: Thus he wrote from the *Indies* to *Rome*: *Amongst all the favours which I have receiv'd from God in this present life, and which I receive daily, the most signal, and most sensible, is to have heard that the Institute of our Society has been approv'd and confirm'd by the Authority of the Holy See. I give immortal thanks to Jesus Christ, that he has been pleas'd his Vicar shou'd publicly establish the form of life, which he himself has prescrib'd in private to his Servant, our Father Ignatius.*

But *Xavier* also wish'd nothing more, than to see the Society increas'd; and he felt a redoubling of his joy, by the same proportion, when he had notice of their gaining new Houses in the East, or when he heard from *Europe*, of the foundation of new Colledges.

To conclude, he had not less affection for the particular persons, who were

Members of the Society, than for the body of it. His Brethren were ever present in his thoughts,; and he thought it not enough to love them barely without a continual remembrance of them. *I carry about with me, (thus he writes to the Fathers at Rome) all your Names, of your own hand-writing, in your Letters; and I carry them together, with the solemn form of my profession. By which he signifies not only how dear the Sons of the Society were to him, but also how much he esteem'd the honour of being one of their number.*

*His Poverty,
and his Morti-
fication.*

The love which he bore to Gospel-poverty, caus'd him to subsist on Alms, and to beg his Bread from door to door, when he might have had a better provision made for him. Being even in the Colledge of Goa, which was well endow'd, he sought his livelyhood without the Walls, the more to conform himself to the poverty of his blessed Saviour. He was always very meanly cloath'd, and most commonly had so many patches on his Cassock, that the Children of the *Idolaters* derided him. He piec'd up his tatters with his own hand, and never chang'd his habit, till it was worn to rags; at least, if the honour of God, and the interest of Religion, did not otherwise oblige him. At his return from

Japan

Japan to Malacca, where he was receiv'd with so much honour, he wore on his back a torn Cassock, and a rusty old Hat on his head.

The *Portugueses*, beholding him always so ill apparell'd, often desir'd him to give them leave to present him with a new habit: but seeing he wou'd not be perswaded, they once devis'd a way, of stealing his Cassock, while he was asleep. The trick succeeded, and *Xavier*, whose Soul was wholly intent on God, put on a new habit, which they had laid in the place of his old garment, without discovering how they had serv'd him. He pass'd the whole day in the same ignorance of the cheat, and it was not till the evening that he perceiv'd it. For supping with *Francis Payva*, and other *Portugueses*, who were privy to the matter; 'tis perhaps to do honour to our Table, said one amongst them, that you are so spruce to day. in your new habit. Then, casting his eyes upon his Cloaths, he was much surpris'd, to find himself in so strange an Equipage. At length being made sensible of the prank which they had plaid him, he told them smiling, *that it was no great wonder that this rich Cassock, looking for a Master in*

the dark, cou'd not see its way to some body who deserv'd it better.

As he liv'd most commonly amongst the poorer sort of *Indians*, who had nothing to bestow, and who for the most part went naked, he enjoy'd his Poverty without molestation. All his moveables were a Matt, on which he lay sometimes, and a little Table, whereon were his Writings, and some little Books, with a wooden Crucifix, made of that, which the *Indians* call the wood of St. *Thomas*.

He cheerfully underwent the greatest hardships of Poverty: and writing from *Japan* to the Fathers of *Goa*, his words were these: *Assist me, I beseech you, my dear Brethren, in acknowledging to Almighty God, the signal favour he has done me: I am at length arriv'd at Japan, where there is an extream scarcity of all things: which I place amongst the greatest Benefits of Providence.*

Mortification is always the Companion of poverty in Apostolical persons. *Xavier* bore constantly along with him, the instruments of Penance; Hair cloath, Chains of Iron, and Disciplines, pointed at the ends, and exceeding sharp. He treated his flesh with great severity, by the same motive, which oblig'd St. *Paul* the Apostle to chastise his Body, and to
reduce

reduce it into servitude; least having preach'd to other men, he might himself become a Reprobate.

At Sea, the Ship tackling serv'd him for a Bed; on Land a Matt, or the Earth it self. He eat so little, that one of his Companions assures us, that without a Miracle he cou'd not have liv'd. Another tells us, that he seldom, or never drank Wine, unless at the Tables of the *Portugueses*; for there, he avoided singularity, and took what was given him. But afterwards he reveng'd himself on one of those repasts, by an abstinence of many days.

When he was at *Cape Comorine*, the Viceroy *Don Alphonso de Sosa*, sent him two Barrels of excellent Wine: He did not once taste of it, though he was then brought very low, through the labours of his Ministry, but distributed the whole amongst the poor.

His ordinary nourishment in the *Indies*, was Rice, boyl'd in water, or some little piece of Salt-Fish: but during the two years and a half, of his residence in *Japan*, he totally abstain'd from Fish, for the better edification of that People. And writ to the Fathers at *Rome*, that he wou'd rather choose to dye of hunger, than to give any man the least occasion of

scandal. He also says, I count it for a signal favour, that God has brought me into a Country, destitute of all the comforts of life, and where, if I were so ill dispos'd, it wou'd be impossible for me, to pamper up my Body with delicious fare. He perpetually travell'd by Land, on foot; even in Japan, where the ways are asperous, and almost impassable: and often walk'd with naked feet, in the greatest severity of Winter.

The hardships of so long a Navigation, says he, so long a sojourning amongst the Gentiles, in a Country parch'd up with excessive heats, all these incommodities being suffer'd, as they ought to be, for the sake of Christ, are truly an abundant source of consolations. For my self, I am verily perswaded, that they who love the Cross of Jesus Christ, live happy in the midst of sufferings; and that it is a death when they have no opportunities to suffer. For can there be a more cruel death, than to live without Jesus Christ, after once we have tasted of him? Is any thing more hard, than to abandon him, that we may satisfy our own inclinations? believe me, there is no other Cross, which is to be compar'd to that. How happy is it, on the other side, to live, in dying daily, and in conquering our passions,

to

to search after, not our proper interests, but the interests of Jesus Christ.

His interiour mortification was the principle of these thoughts in this holy man; from the first years of his Conversion, his study was to gain an absolute conquest on himself; and he continu'd always to exhort others, not to suffer themselves to be hurried away, by the fury of their natural desires. He writes thus to the Fathers and Brethren of *Coimbra*, from *Malacca*; *I have always present in my thoughts, what I have heard from our Holy Father Ignatius, that the true Children of the Society of Jesus, ought to labour exceedingly in overcoming of themselves.*

If you search our Lord in the Spirit of truth, says he to the Jesuites of Goa, and generously walk in those ways, which conduct you to him, the Spiritual delights which you taste in his service, will sweeten all those bitter agonies, which the conquest of your selves will cost you. O my God, how grossly stupid is mankind, not to comprehend that by a faint and cowardly resistance of the assaults of the Devil, they deprive themselves of the most pure and sincere delights which life can give them.

By the daily practice of these Maxims, Xavier came to be so absolute a Master of
his

his passions, that he knew not what it was to have the least motion of choler, and impatience : and from thence proceeded partly, that tranquility of Soul, that equality of Countenance, that perpetual Chearfulness, which render'd him so easie and so acceptable in all Companies.

*His purity of
Soul and Body.*

'Tis natural, for a man who is extreamly mortify'd, to be chaste. And so was *Xavier*, to such a degree of perfection, that we have it certify'd from his Ghostly Fathers, and amongst others, from the Vicar of *Meliapore*, that he liv'd and dy'd a Virgin. From his youth upward he had an extream horreur for impurity ; notwithstanding, that he was of a sanguine complexion, and naturally lov'd pleasure. While he was a Student at *Paris*, and dwelt in the Colledge of *Sainte Barbe*, his Tutor in Philosophy ; who was a man lost in debauches, and who dyed, of a dishonest disease, carried his Scholars by night to Brothel-houses. The abominable man did all he cou'd, towards the debauching of *Francis Xavier*, who was handsom, and well shap'd, but he cou'd never accomplish his wicked purpose : so much was the youth estrang'd from the uncleanness of all fleshly pleasures.

For

For what remains, nothing can more clearly make out his love to purity, than what happen'd to him once at *Rome*. *Simon Rodriguez* being fallen sick, Father *Ignatius* commanded *Xavier* to take care of him, during his distemper. One night, the sick man awaking, saw *Xavier*, who was asleep at his beds-feet, thrusting out his arms in a dream, with the action of one who violently repels an Enemy: he observ'd him, even casting out blood in great abundance, through his nostrils and at his mouth. *Xavier* himself awaking, with the labour of that struggling, *Rodriguez* enquir'd of him the cause of that extream agitation, and the gushing of his blood. *Xavier* would not satisfy him at that time, and gave him no account of it, 'till he was just upon his departure to the *Indies*; for then being urg'd a-new by *Rodriguez*, after he had oblig'd him to secrecy, *Know* said he, my Brother, Master *Simon*, that God, out of his wonderful mercy, has done me the favour to preserve me even 'till this hour, in entire purity: and that very night I dreamt, that lodging at an Inn, an impudent Woman wou'd needs approach me. The motion of my arms was to thrust her from me; and to get rid of her: and the blood which I threw out, proceeded from my agony.

But

But whatsoever detestation *Xavier* had, even for the shadow of a sin, he was always diffident of himself; and withdrew from all conversation of Women, if charity oblig'd him not, to take care of their conversion. And even on such occasions, he kept all imaginable measures, never entertaining them with discourse, unless in publick places, and in sight of all the world: nor speaking with them of ought, but what was necessary, and then also sparing of his words, and with a grave, modest, and serious countenance. He would say, *That in general conversation, we cou'd not be too circumspect in our behaviour towards them; and that however pious the intentions of their Confessours were, there still remain'd more cause of fear, to the directours in those entertainments, than of hope, that any good shou'd result from them, to the Women Penitents.*

Besides all this, he kept his senses curb'd, and recollected, examin'd his conscience often every day; and daily confess'd himself when he had the convenience of a Priest. By these means, he acquir'd such a purity of Soul and Body, that they who were of his intimate acquaintance, have declar'd, that they cou'd never observe in him, ought that was not within the rules of the exactest decency. In

In like manner, he never forgave himself the least miscarriage; and 'tis incredible how far the tenderness of his Conscience went on all occasions. In that Vessel which carried him from *Lisbonne* to the *Indies*, a Child who was of years which are capable of instruction, one day happen'd to dye suddenly: *Xavier* immediately enquir'd, if the Child had been usually present at Catechism, together with the Ship's Company? It was answer'd in the negative; and at the same moment, the man of God, whose countenance commonly was cheerful, appear'd extreamly sad. The Viceroy *Alphonso de Sosa*, soon observ'd it, and knowing the cause of his affliction, ask'd the Father, if he had any former knowledge, that the Child came not to Catechism; If I had known it, reply'd *Xavier*, I had not fail'd to have brought him thither: But, why then, said the Viceroy are you thus disquieted for a thing you know not, and of which you are no ways guilty? 'Tis, reply'd the Saint, because I ought to upbraid myself with it as a fault, that I was ignorant that any person, who was embark'd with me, wanted to be taught the Christian Faith.

His devotion to
the Blessed Vir-
gin.

A body so chaste, and a mind so pure, cou'd not have been, but of one who was faithfully devoted to the holy Virgin. The Saint honour'd, and lov'd her all his life, with thoughts full of respect and tenderness. It was in the Church of *Mont Martre*, dedicated to the Mother of God, and on the day of her Assumption, that he made his first vows. It was in that of *Loretto*, that he had his first inspiration, and conceiv'd his first desires of going to the *Indies*. He petition'd for nothing of our Lord, but by the intercession of his Mother: and in the exposition which he made of the Christian Doctrine; after addressing himself to *Jesus* to obtain the grace of a lively and constant Faith, he fail'd not of addressing himself to *Mary*. He concluded all his instructions with the *Salve Regina*, he never undertook any thing, but under her *protection*; and in all dangers, he had always recourse to the blessed Virgin, as his Patroness. For the rest, to shew that he depended on her, and made his glory of that dependance. He commonly wore a Chaplet about his neck, to the end that Christians might take delight in saying the Chaplet; and made frequent use of it in the operation of his Miracles.

When

When he pass'd whole nights at his devotions in Churches, it was almost always before the Image of the Virgin, and especially, he offer'd his vows to her, for the Conversion of notorious Sinners, and also for the remission of his own offences, as himself testifies in a Letter of his, which shews not less his humility, than his confidence in the intercession of the Blessed Virgin. *I have taken the Queen of Heaven for my Patroneſs, that, by her Prayers I may obtain the pardon of my innumerable ſins.* He was particularly devoted to her immaculate Conception, and made a vow to defend it, to the utmost of his power.

In conversation, he frequently spoke of the greatness of the divine *Mary*; and attracted all men to her service. In fine, being just upon the point of drawing his last breath, he invok'd her name with tender words, and besought her, to shew her self his Mother.

These are the principal virtues, which were collected, to be presented to the Holy See. The Archbishop of *Goa*, and all the Bishops of *India*, seconded the designs of the King of *Portugal*, by acting on their side with the *Pope*, for the canonization of *Xavier*. But no one, in process of time, solicited with more splendour, than the King of *Bungo*. This

His Canonization is solicited, and what is done in order to it, by the King of Bungo

This Prince, who was upon the point of being converted, when *Xavier* left *Japan*, had no sooner lost the holy man, but he was regain'd by the *Bonza's*, and fell into all the disorders of which a *Pagan* can be capable. He confess'd the Christian Law to be the better; but said it was too rigorous, and that a young Prince, as he was, born in the midst of pleasures, cou'd not brook it. His Luxury hinder'd him not from the love of Arms, nor from being very brave, and he was so fortunate in War, that he reduc'd four or five Kingdoms under his Obedience. In the course of all his Victories, the last words which Father *Francis* had said to him, concerning the vanity of the World, and the necessity of Baptism, came into his remembrance: he made serious reflections on them, and was so deeply mov'd by them, that one day he appear'd in publick, with a Chaplet about his neck, as it were to make an open profession of Christianity.

The effects were correspondent to the appearances: he had two Idols in his Palace of great value, which he worshipp'd every day, prostrating himself before them, with his forehead touching the ground: these Images he commanded to be thrown into the Sea. After this, applying

plying himself to the exercises of Piety and Penitence, he totally renounc'd his sensual pleasures, and was finally Baptis'd by Father *Cabira*, of the Society of *Jesus*. At his Baptism he took the name of *Francis*, in memory of the holy Apostle *Francis Xavier*, whom he acknowledg'd for the Father of his Soul, and whom he call'd by that title, during the remainder of his life.

The King of *Bungo* had hitherto been so fortunate, that his Prosperity pass'd into a Proverb. But God was pleas'd to try him. Two Months after his Baptism, the most considerable of his Subjects, entering into a *Solemn League and Covenant* against him, out of hatred to Christianity, and joyning with his neighbouring Princes, defeated him in a pitch'd Battle, and despoyl'd him of all his Estates. He endur'd his ill fortune, with great constancy, and when he was upbraided by the *Gentiles*, that the change of his Religion had been the cause of his ruine, he made a Vow at the foot of the Altar, to live and dye a Christian; adding, by a holy transport of Zeal, that if all *Japan*, and all *Europe*, if the Fathers of the Society, and the Pope himself shou'd renounce our Saviour *Jesus Christ*, yet, for his own particular he

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wou'd

wou'd confess him to the last gasp; and be always ready, with God's assistance, to shed his Blood, in testimony of his Faith.

As the Piety of this Prince diminish'd nothing of his Valour, nor of his Conduct, having gather'd up the remainder of his Troops, he restor'd himself by degrees, partly by force of Arms, and partly by amicable ways of Treaty. His principal care after his re-establishment, was to banish Idolatry out of his Estates, and to restore the Catholick Religion. His Devotion led him to send a solemn Embassy to Pope Gregory the Thirteenth, who at that time govern'd the Church. *Don Man- cio* his Embassadour, being arriv'd at *Rome*, with those of the King of *Arima*, and the Prince of *Omura*, was not satisfy'd with bringing the Obedience of the King his Master, to the Vicar of *Jesus Christ*, by presenting him the Letters of *Don Francis*, full of submission and respect to the holy See; but he also petition'd him, in the name of his Sovereign, to place the Apostle of *Japan* amongst those Saints, whom the Faithful honour, and declar'd to his Holiness, *That he cou'd not do a greater favour to the King of Bungo.*

*He is had in
veneration
through all A-
sia.*

In the mean time the Memory of *Xa- vier*, was venerated more than ever, through

through all *Asia*. An Embassadour from the great *Mogul* being come to *Goa*, to desire some Fathers of the Society might be sent to explain the Mysteries of Christianity to that Emperour, ask'd permission to see the Body of Father *Francis*; but he durst not approach it, till first himself and all his train had taken off their Shoes; after which Ceremony, all of them, having many times bow'd themselves to the very ground, pay'd their respects to the Saint, with as much devotion as if they had not been *Mahometans*. The Ships which pass'd in sight of *Sancian* saluted the place of his death with all their Cannon: sometimes they landed on the Island, only to view the spot of Earth, where he had been buried for two months and a half, and to bear away a turff of that holy ground. Insomuch, that the *Chineses*, entring into a belief, that there was some hidden treasure in the place, set guards of Souldiers round about it, to hinder it from being taken thence. One of the new *Indian* Converts, and of the most devoted to the Man of God, not content with seeing the place of his death, had also the curiosity, to view that of his Nativity: Insomuch, that travelling through a vast extent of Land, and passing through immense Oceans, he ar-

riv'd at the Castle of *Xavier*: Ent'ring into the Chamber where the Saint was born, he fell upon his Knees, and with great devotion kiss'd the Floor; which he water'd also with his tears. After this, without farther thought, or desire of seeing any thing besides in *Europe*, he took his way backwards to the the *Indies*; and counted for a mighty treasure, a little piece of Stone, which he had loosen'd from the Walls of the Chamber, and carry'd away with him, in the nature of a Relick.

Miracles are wrought in all places through his Intercession.

For what remains, a series of Miracles was blaz'd abroad in all places. Five or six passengers, who had set sail from *Malacca* towards *China*, in the Ship of *Benedict Coeglio*, fell sick, even to the point of death. So soon as they were set on shore at *Sancian*, they caus'd themselves to be carried to the Meadow, where *Xavier* had been first interr'd; and there having cover'd their heads with that Earth which once had touch'd his holy Body, they were perfectly cur'd upon the spot.

Xavier appear'd to divers people, on the Coast of *Travancor*, and that of *Fishery*, sometimes to heal them, or to comfort them in the agonies of death: at other times to deliver the Prisoners, and to reduce Sinners into the ways of Heaven.

His

His name was propitious on the Seas, in the most evident dangers. The Ship of *Emanuel de Sylva*, going from *Cochin*, and having taken the way of *Bengala*, in the midst of the Gulph, there arose so furious a Tempest, that they were constrain'd to cut the Mast, and throw all the Merchandises over-board: when nothing less than Shipwrack was expected, they all implor'd the aid of the Apostle of the *Indies*, *Francis Xavier*. At the same instant, a Wave, which was rolling on, and ready to break over the Ship, like some vast Mountain, went backward on the sudden, and dissipated into Foam. The Seamen and Passengers, at the sight of so manifest a Miracle, invoc'd the Saint with loud voices, still as the Tempest grew upon them; and the Billows fail'd not of retiring always at the name of *Xavier*: But whenever they ceas'd from calling on him, the Waves outrageously swell'd, and beat the Ship on every side.

It may almost be said, That the Saint in person wrought these Miracles; but it is unconceivable, how many were perform'd by the Subscriptions of his Letters, by the Beads of his Chaplet, by the pieces of his Garments; and finally, by

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every thing which had once been any way appertaining to him.

The Crosses, which he had erected with his own hand on sundry Coasts to be seen from far by Mariners and Travellers, were loaded with the Vows and Gifts, which Christians, *Saracens*, and Idolaters had fasten'd to them daily, in acknowledgment of favours which they had receiv'd, through the intercession of the holy Man. But the most celebrated of those Crosses, was that at *Cotata*, whereon an Image of *Xavier* was plac'd. A blind man receiv'd sight by embracing of that Cross: two sick men were cur'd on the instant; one of which, who was aged, had a settled Palsie, and the other was dying of a bloody Flux. Copies were made of that miraculous Image at *Cotata*; and *Gasper Gonzalez* brought one of them to *Cochin*. It was eleven of the Clock at night, when he enter'd into the Port: An hour afterwards, the house of *Christopher Miranda*, adjoining to that of *Gonzalez*, happen'd to be on Fire. The *North-wind* then blowing, and the Building being almost all of Wood, the burning began with mighty rage, and immediately a Maid belonging to the house was burn'd. The Neighbours awaken'd with the cries of Fire, cast their Goods out at
the

the Windows, in confusion ; there being no probability of preserving the houses, because that of *Miranda* was the highest, and the burning Coals, which flew out on every side, together with the Flames, which were driven by the Wind, fell on the tops of the Houses, that were only cover'd with bows of Palm-trees, dry, and easy to take Fire. In this extremity of danger, *Gonzalez* bethought himself of the holy Image which he had brought, falling on his Knees, accompany'd by all his domestick Servants, he held it upwards to the Flames, and invoc'd Father *Francis* to his assistance. At the same instant the Fire was extinguish'd of it self; and the Town in this manner preserv'd from desolation, when it was ready to be burn'd to Ashes.

A Medal which had on one side the Image of the Saint, and on the other, that of the holy Virgin, holding the little *Jesus*, wrought yet more admirable effects. It was in the possession of a Vertuous Widow of *Cochin*, born at *Tamuzay* in *China*, and nam'd *Lucy de Vellanzan*, who had formerly been instructed at *Malacca* in the Mysteries of Faith, by *Xavier* himself; and who was aged an hundred and twenty years, when she was juridically interrogated, concerning the

Miracles which had been wrought by her Medal. All infirm persons who came to *Lucy*, receiv'd their cure so soon as she had made the sign of the Cross with her Medal over them; or when she had sprinkled them with Water, wherein the Medal had been dipt; in saying only these words: *In the name of Jesus, and of Father Francis, be your health restor'd.*

I have seen many, says an Eye-witness, who have been cur'd on the instant, by being only touch'd with that Medal: Some, who being only putrify'd, ejected through the Nose corrupted Flesh, and matter of a most offensive scent; others who were reduc'd to the meagerness of Skeletons, by Consumptions of many years; but the most celebrated Cures, were those of Goncalvo Rodriguez, Mary Dias, and Emanuel Fernandez Figheredo.

Three remarkable Cures.

Rodriguez had a great Imposthume on the left side, very near the Heart, which had been breeding many Months. The Chirurgeons for fear of exasperating the malady, by making an Incision in so dangerous a part, endeavour'd to dry up the humour, by applying other Remedies. But the Imposthume degenerated into a Cancer, which gave the Patient intolerable pains, and made him Heart and Stomach sick. *Rodriguez* having notice given

ven him, what wonders were wrought by the *Chinese* Christian, by means of the Medal of Father *Xavier*, went immediately to her, and kneel'd before her. The *Chinese* only touch'd him thrice, and made the sign of the Croſs over him, according to her Cuſtom; and at the ſame moment, the Cancer vaniſh'd; the Fleſh return'd to its natural colour, on the part where the Ulcer had been formerly, and *Rodriguez* found himſelf as well, as if nothing had ever ail'd him.

Mary Dias was not only blind, but taken with the Palfie over half her Body, on the right ſide of it; ſo that her Arm hung dead from her Shoulder, and ſhe had only the uſe of one Leg: deſpairing of all natural Remedies, ſhe cauſ'd her ſelf to be convey'd to *Lucy's* Lodgings. The Hophitable Widow, kept her in her Houſe for the ſpace of ſeven days; and waſhed her every of thoſe days with the Water wherein the Medal had been dipt. On the ſeventh day, ſhe made the ſign of the Croſs over the Eyes of the Patient with the Medal it ſelf; and then *Dias* recover'd her ſight: Her Palfie, in like manner, left her; ſo that ſhe was able to walk alone, to the Church of the Society, where ſhe left her Crutches.

As for *Emanuel Gonçalez Figheredo*, both
his

his Legs for a long time, had been cover'd with Ulcers, and were become so rotten, that Worms were continually crawling out of them. The Physicians, to divert the humours, put in practice all the secrets of their Art, but without effect: On the contrary, the Sinews were so shrunk up on one side, that one Leg was shorter than the other. And for the last addition of misfortunes, *Figueredo* was seiz'd with so terrible a Lask, that in a man of threescore years old, as he was, it was judg'd mortal. In effect, it had been so, but that he had immediate recourse to the Medal of *Xavier*: he drank of the Water, wherein it had been dip'd; after which he was entirely cur'd, both of his Ulcers and his Dyfentery.

*The perpetual
Miracle of the
Saints Body.*

But that which was daily seen at *Goa*, blotted out the memory of the greatest Prodigies, which were done elsewhere. The Body of the Saint perpetually entire, the Flesh tender, and of a lively colour, was a continued Miracle. They who beheld the Sacred Corps, cou'd scarcely believe that the Soul was separated from it: And *Dias Carvaglio*, who had known *Xavier* particularly in his life, seeing his Body many years after he had been dead, found the Features of his Face so lively, and every part of him so fresh, that

that he cou'd not forbear to cry out, and repeat it often, *Ab, he is alive.*

The Vicar General of Goa, *Ambrosio Ribera*, wou'd himself examine, if the Inwards were corresponding to the outward appearances. Having thrust his Finger into the hurt which they gave the Saint, when they interr'd him at *Malacca*, he saw Blood and Water issue out of it. The same experiment happen'd at another time to a Brother of the Society.

The Saint was one day publicly expos'd, with his Feet bare, at the importunity of the people, who through Devotion petition'd to kiss them. A Woman, who passionately desir'd, to have a Relick of *Xavier*, drawing near, as if it were to have kiss'd his Foot. fasten'd her Teeth in it, and bit off a little piece of Flesh. The Blood immediately ran in great abundance out of it; and of so pure a Crimson, that the most healthful Bodies cou'd not send out a more living colour. The Physicians, who visited the Corps from time to time, and who always depos'd, that there cou'd be nothing of natural in what they saw, judg'd, that the Blood which came from a Body depriv'd of heat, and issu'd from a part so distant from the heart, as is the Foot, cou'd be no other than the effect of a Celestial Vertue; which not only preserv'd all parts of it from putrefaction, but also caus'd the humours to flow, and maintain'd them in the motion, which only life infuses in them.

So many wonders, which spread through all the *East*, and were transmitted into every part of *Europe*, so mov'd the Heart of *Paul* the Fifth, that he finally perform'd, what his Predecessour,

*He is beatify'd,
and in sequel
Canoniz'd.*

deceffour had design'd. After a Juridical Examen of the Virtues and Miracles, above mention'd, he declar'd Beatify'd *Francis Xavier*, Priest of the Society of *Jefus* by an exprefs Bull, dated the 25th of *October*, in the year 1619.

Gregory the Fifteenth, who immediately fucceeded Pope *Paul* the Fifth, Canoniz'd him afterwards in all the forms, and with all the procedures, which the Church obferves on the like occasions. The Ceremony was perform'd at *Rome*, on the 12th of *March*, in the year 1622. But as death prevented him from making the Bull of the Canonization, it was his Succellour *Urban* the Eighth, who finally accomplifh'd it.

*The Contents of
the Bull of his
Canonization.*

This Bull, bearing date the fixth of *August*, in the year 1623, is an *Epitome* and *Panegyrick* of the miraculous life of the Saint. It is there faid, *That the new Apoftle of the Indies has fpiritually receiv'd the Bleffing which God vouchsafed to the Patriarch Abraham, that he was the Father of many Nations; and that he faw his Children in Jefus Chrift multiply'd beyond the Stars of Heaven, and the Sands of the Sea. That, for the reft, his Apoftleſhip has had the figns of a Divine Vocation, fuch as are the gift of Tongues, the gift of Prophecy, the gift of Miracles, with the Evangelical vertues in all perfection.*

The Bull reports almoſt all the Miracles, which we have ſeen in his Life; particularly, the Refurrections of the Dead; and amongst other miraculous Cures, which were wrought after his deceaſe, it obſerves thoſe of *Gonſalvo Fernandez*, *Mary Diaz*, and *Emanuel Rodriguez*.

guez Figheredo. It also mentions two famous Cures, of which we have said nothing. One is of a blind man, who having pray'd to God nine days successively, by the order of *Xavier*, who appear'd to him, instantly recover'd his sight. The other was of a Leper, who being anointed, and rub'd over, with the Oyl of a Lamp, which burn'd before the Image of *Xavier*, was entirely cur'd. The Pope has added in his Bull, *That the Lamps which hung before the Image, which was venerated at Cotata, often burn'd with Holy-water, as if they had been full of Oyl, to the great astonishment of the Heathens.* The other Miracles which we have related, and which are omitted in the Bull, are contain'd in the Acts of the process of the Canonization.

Since the time that the holy See, has plac'd the Apostle of the *Indies*, in the number of the Saints; 'tis incredible how much the publick Devotion, has every where been augmented towards him. Cities have taken him for their Patron and Protectour. Altars have been erected, and incessant Vowa have been made to him. Men have visited his Tomb, with more devotion than ever; and the Chamber wherein he was born, has been converted into a Chapel, to which Pilgrims have resorted in great crowds, from all the quarters of the World.

For the rest, it was not in vain, that they invoc'd him; and if I shou'd take upon me to relate the Miracles which have been lately done through his Intercession, they wou'd take up another Volume as large as this. Neither shall I go about to make a recital of what things were wrought in succeeding years at
Potamo,

The Veneration of the Saint is much increas'd since his Canonization.

New Miracles are wrought, and chiefly in Italy.

Posamo, and *Naples*; but shall content my self to say, that in those places God was pleas'd to honour his Servant by the performance of such wonders as might seem incredible, if those which preceded, had not accusom'd us to believe all things of *St. Xavier*.

I shall even forbear to speak, of the famous Father *Mastrilli*, who being in the agony of death, was cur'd on the instant by the Saint; and who going to *Japan* by the Order of the Saint himself, to be there Martyr'd, built him a magnificent Sepulcher at *Goa*. 'Tis enough for us to know, that never Saint has been, perhaps, more honour'd, nor more lov'd in the Church, than *St. Francis Xavier*: and that even the Enemies of the Society of *Jesus*, have had a veneration, and tenderness for him.

But these Opinions are not confin'd to Catholics alone: the very Hereticks revere *Xavier*, and *Baldens* speaks of him in these terms, in his History of the *Indies*. *If the Religion of Xavier agree'd with ours, we ought to esteem and reverence him as another St. Paul: yet notwithstanding the difference of Religion, his zeal, his vigilance, and the sanctity of his manners, ought to stir up all good men, not to do the work of God negligently; for the gifts which Xavier had receiv'd, to execute the Office of a Minister, and Ambassadour of Jesus Christ, were so eminent, that my Soul is not able to express them. If I consider the patience and sweetness, wherewith he presented both to great and small, the holy and living waters of the Gospel; if I regard the courage wherewith he suffer'd injuries and affronts; I am forc'd to cry out, with the Apostle, Who is capable like him of these wonderful things! Baldens concludes*

cludes the Panegyrick of the Saint, with an Apostrophe to the Saint himself: *Might it please Almighty God, says he, that being what you have been, you had been, or wou'd have been one of ours.*

Richard Hackluyt also, a Protestant, and which is more, a Minister of England, commends Xavier without restriction. * *Sancian*, says he, *is an Island in the confines of China, and near the Port of Canton, famous for the death of Francis Xavier, that worthy Preacher of the Gospel, and that divine Teacher of the Indians, in what concerns Religion; who after great labours, after many injuries, and infinite crosses, undergone with great patience and joy, dy'd in a Cabin, on a desert Mountain, on the 2d. of September, in the year 1552, destitute of all worldly conveniences, but accumulated with all sorts of spiritual blessings; having first made known Jesus Christ to many thousands of those Eastern People.* * The modern Histories of the Indies, are fill'd with the excellent virtues, and miraculous operations of that holy Man.

* *The principal Navigations, Voyages, Discoveries, &c. of the English, &c 2d. part of the 2d. Volume.*

* *The Reader is referr'd to the Original English, for the words themselves; the Translatour not having the work by him.*

Monsieur Tavernier, who is endu'd with all the probity which a man can have, without the true Religion, makes a step farther, than these two Historians, and speaks like a Catholic. St. Francis Xavier, says he, ended in this place his Mission, together with his life, after he had establish'd the Christian Faith, with an admirable progress in all places through which he pass'd; not only by his zeal, but also by his example, and by the holiness of his manners. He had never been in China, but there is great probability, that the Religion which he had establish'd in the Isle of Nippon, extended it self into the neighbouring

bouring Countries; and multiply'd by the cares of that holy Man, who by a just Title may be call'd the St. Paul, and true Apostle of the Indies.

What may be
concluded from
these testimo-
nies, and from
all the Book.

As to what remains, if *Xavier* was endu'd with all Apostolical virtues, does it not follow, that the Religion which he preach'd, was that of the Apostles? Is there the least appearance that a man, who was chosen by God to destroy Idolatry and Impiety in the new World, shou'd be himself an Idolater and a wicked man, in adoring *Jesus Christ* upon the Altars, in invoking of the Holy Virgin, in engaging himself to God by Vows, in desiring Indulgences from the Pope, in using the sign of the Cross and Holy-water for the cure of the sick, in Praying, and saying Masses for the dead? In fine, is it possible to believe, that this holy Man, this new Apostle, this second St. Paul, continued all his life in the way of perdition, and instead of enjoying at this present time the happiness of the Saints, endures the torments of the Damn'd? Let us then pronounce, concluding this Work as we began it, that the Life of St. *Francis Xavier*, is an Authentick Testimony of the truth of the Gospel; and that we cannot strictly observe, what God has wrought by the ministry of his Servant, without a full satisfaction in this point, that the Catholick, Apostolick, and *Roman Church*, is the Church of our Saviour *Jesus Christ*.

FINIS.

